

The New LIBERATOR...

EAST

APRIL, 1931

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We Are Transcending Sects and Creeds . . .



THIS is the age when the Liberators are coming to the fore. These are the days when awakened souls everywhere are being enlightened out of other dimensions of Time and Space in precepts and methods for vast social betterments.

A unity of activity on the part of these Awakened Liberators can, and will, alter the thinking of the present generation. Thereby will be altered the thinking of all the generations that are to follow through the years. We stand at the threshold of a wholly new era, now being ushered in by international conflict and universal depression.

But Great Wits are guiding us, counselling us, sustaining us. They have foregone their progress into infinite planes of spirit to instruct us practically through our social upheaval. The Enlightened Ones have met them, talked with them, proven their identities.

We transcend Spiritualism in this, we encompass Christian Science, we augment Theosophy, we are one with the Adventists, watching for the appearance of the Great White Prince of Peace. This is our brevet and its Doing our glory.

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The New **LIBERATOR..**

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Edited by
WILLIAM DUDLEY PELLEY

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The FRATERNITY of the LIBERATORS..

An Editorial

VAGUELY, INEXORABLY, from all over America arises a mass-demand on the part of enlightened souls to somehow participate actively in the spreading of this present-day Message of Liberation. Men and women who have been patiently waiting for years for public confirmation of unvoiced, inarticulate presentiments of vast changes to come in society, are now feeling the definite urge to do something concrete about it.

Although all of them are not wholly aware of it as yet, they constitute a Great Fraternity of the Liberators who have come into flesh in this generation to assist The Christ in His work for peace.

This Fraternity is bound together by no By-Laws. It charges no dues or assessments for membership. It does not exploit a particular creed, or promote a secular organization which means an economic living for its members. Its one great mission is to give out cosmic information, and the spiritual bond that holds these Fellows together is stronger than any tie that unites any earthly lodge or union.

But these members *do* want to know one another. They want material supplied them by psychical adepts among their numbers, from great Masters of the Wisdom in other dimensions, that they in turn may scatter it without stint in their own particular localities. They are asking to be instructed in advance of the mass, that they may become associate instructors to mortal folk about them, blinded by the fanciful fiats of orthodoxy.

To recognize and aid these volunteer Information-Spreaders in their missions, the Editor of this publication is preparing a graded Course of Instruction in these cosmic fundamentals, which he proposes to send gratis to a select list of Fellow Liberators who will use it within their own spheres of influence to arouse interest in, and explain, these social alterations that are under way.

Whoever wishes to teach in his own locality, has the God-given right to do so. But how to set about that teaching requires expert knowledge and supernormal direction. Both are available richly to those who care to apply for them.

A Great Roster of the Liberators is being prepared in the office of this publication. To those who will agree to utilize the material actively in their particular localities throughout the nation, special mimeographed Instruction Papers will be sent—without cost—every Wednesday, that Associate Teachers may use them in holding Sunday evening meetings and attracting followings of fear-blinded, spiritually-groping souls who wait to be led into the white light of facts.

This is not the start of any new sect, nor creed, nor cult. It is a definite line of positive activity that shall bring about a Great Fraternity of Earthly Instructors whose combined voices raised throughout the land, shall direct humanity constructively into the golden morning of this new day dawning in human affairs.

Wherever there are those who would instruct others, form classes for study, go upon the lecture platform or before the radio microphone, or occupy pulpits, let them communicate with the Editor personally and more details of the handling of this nation-wide gesture for social enlightenment will be sent.

These truths need teachers. Groups of interested students need those who can draw them together and explain away their perplexities. No longer is it necessary for the enlightened individual to lament mutely that "he would do something if he could," but hesitates because he fears to stand alone—and perhaps be thought "queer."

This great spiritual fraternity is in existence already. The time is at hand for a bold advancing into the public eye and speaking clearly, each man in his place, of the "gale that is in the wind."

If you consider yourself competent to instruct others, the material and technique is yours for the Promise—that you will use it for the purpose for which it is sent, though you spread it only among a handful gathered of a Sabbath evening in an Upper Room.

WILLIAM DUDLEY PELLEY.



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STRANGE Stories Come of CHRIST being Seen



IF YOU want to court trouble for yourself, or get yourself labeled a blasphemous lunatic, make the statement with conviction to relatives, neighbors or friends, that you believe you have either seen, met, or talked with, a materialized Jesus the Christ.

It seems to be a rule that the more religiously devout your auditors are, the more caustic will be their criticism or the more savage will be their attacks on your sanity. In the exact ratio that they affect to revere Christ, the further away from you they will attempt to shut Him. They will argue that such contact by Him with an earthly person is an irreverent absurdity. Christ is much too "important" a character, wherever He is at present and whatever He is doing, to "bother" with anyone on this petty planet.

Despite His own words on the subject, despite His repeated promises, despite the testimony of responsible persons from time to time all over the earth, the average "Christian" is outraged

PAUL on the Road to Damascus was not the last Christian to have had a Vision of our Lord— Many a wounded Soldier saw a Splendorful Figure wandering sorrowfully and lovingly by Night among the mangled Bodies in No-Man's Land . . .

and not a little terrified when anyone dares to contend that Christ can, or does, occasionally show Himself to mortal senses where He has a constructive end to serve in so doing.

As longer and longer periods of time have passed since the first Easter morning, the effect has been to make Our Lord more and more of a

mythical figure until a certain class of people insist that He become all myth. At least He must have severed all actual contact with this mundane sphere and be dwelling consistently in some far-off legendary "heaven" where they may possibly confront Him after death. But they steadfastly refuse to tolerate the idea that any mortal has seen Him since His Ascension, accusing those who contend to the contrary of a species of blasphemy.

DURING the past two years, as a result of publishing accounts of psychical experiences, the editor of this magazine has had brought to his attention scores of instances where people of responsibility and prestige claim to have either seen, met, or talked with a materialized Christ.

It has not been difficult to weed out those due to some sort of hallucination, or brought on by hypnotic complexes or religious fanaticism.

Because the real experiences almost always relate the same details, the same technique, and describe the same *person*.

These accounts can be summed up in a narration given me one noontime last autumn by the pastor of one of New York's largest and wealthiest churches.

"I WAS thirty-five years old," he told me, "and minister to a little parish up in Quebec. I knew I had larger things ahead of me and that my career was to grow more and more vital the older I became.

"One summer afternoon I had taken a long walk into the country in the vicinity of Montreal. Trudging along, smoking my briar pipe, with my hands behind my back, I suddenly glanced ahead of me. Coming down the road towards me in a stupendous aureole of light was a robed figure that I recognized instantly!

"I halted in my tracks and stared, wondering if I were the victim of hallucination. The splendid 'figure' came onward.

"He put literal arms of sinew and flesh about me, called me by name and embraced me. He said He wanted to talk with me about my future pastorates and the work of enlightenment I had come into mortal flesh to do in this generation. We turned aside into a nearby field, sat down

beneath a tree out of sight of passersby behind a stone wall and talked together for three-quarters of an hour."

I INTERRUPTED the narrator to ask for a description of the one he had met.

"He was six-feet-two-or-three inches tall," came the answer, "erect and graceful of carriage. He had materialized in an *abbai*, the simple one-piece garment so frequently mentioned in the Scriptures, with a splendid scarlet robe wrapped over it and falling about Him in graceful folds. He had sandals on His feet. But the outstanding feature about Him that impressed me more than all else was the color of His hair. In Palestine it was once reputed to be 'the color of new wine', a hue of beautiful copper. *Now His hair is sheerest white. Not the whiteness of senility that simply means lost pigment but the whiteness of radiant light!*

"WE DISCUSSED modern humanity," my pastor-friend went on, "the trend of the times, what the plan of continued salvation was to be in the present age and particularly in this present cycle between 1928 and 1941, and what part I was expected to play in it. He told me details about my future career that have since come true to the dot.

"I smoked my briar throughout the whole visitation and it seemed the most natural thing in the world that I should do it—sitting there like two old friends planning a goodly work for humanity.

"At the end of the interview we arose and we embraced. The Master started out toward the road again *and dissolved into thin air before my eyes!*"

STRIGHTWAY after this event, this pastor began to rise in his vocation. Today he commands the pulpit of one of Manhattan's greatest churches and I only withhold his name from these pages because of the embarrassment undue publicity over the incident might cause him.

This minister is such a firm believer in the earthly revisitation plan for each soul, popularly known as reincarnation, that he actually recalls being with Jesus in Galilee and will relate to his intimate friends the fullest details of events in

JESUS was finally crucified for coming out boldly and preaching that bonafide psychical practices are part of everyone's normal physical heritage. The priests of the "mysteries", who were selfish men getting their power over the ignorant mass and therefore their livelihood by hoaxing the common crowd into believing that such things were wicked or beyond them, sought to keep them secret to their caste alone. So they schemed to have Him slain and thereby silenced.



which he participated with The Master 1900 years bygone.

I can call to mind a dozen such reports of the same sort, of personal contact with a personal Christ who occasionally permits Himself to be seen. One night He is reputed to have walked sedately through a little church up in Massachusetts where services were being held for the recovery of a crippled parishioner. There He was seen by almost everyone present. A friend of mine in the advertising business in New York was completely altered in his character by meeting Him in a lonely little mountain canyon out in Utah—changed in a few minutes from a cruel, selfish, self-centered erotic into one of the finest men I have ever met. At still another time He visited the humble chamber of three little old ladies out in Minnesota and lifted the ailing sister from her bed.

These are not old housewives' tales or the fabrications of religious maniacs.

Hundreds of chaplains came back from the world war to speak in hushed tones of having seen Him wandering over the battlefields in the evening or early night, performing strange ministrative services to the horribly wounded.

IT BEHOOVES the skeptical, the facetious, the callous and irreverent, to give serious thought to these reports. I could fill this book with anecdotes that have been told me of strange, strange episodes in which sane, responsible, and even non-religious persons are certain within their own hearts that they have witnessed modern materializations of The Christ.

And pray, why not?

When in His earthly ministry did Jesus ever confine His appearances to the priests and the potentates, the famous, and the pompous in high places? By what token is it reasonable to suppose that in His occasional mortal visitations He shows Himself now only to the affluent? Does anyone imagine that the passing of the last 1900 years has altered His original character?

I AM one of those who believe with absolute conviction in the earthly manifestation of Christ in this generation. While I know there are scores of entities who try to impersonate Him, I also know that from time to time He does speak directly to those who are advancing the work of enlightenment that He adopted mortal flesh to start. And in rare cases He actually "comes down into the grinding and groaning of atoms" as He terms it, and shows Himself in materialized form to those who are giving their lives and careers to advancing the work of His Kingdom.

When Christ arose from the "dead" on that first Easter morning 1900 years ago, He founded an Easter Morning for all time. Yet thousands upon thousands seem to take umbrage that the Stone of His Tomb is actually rolled away so that all those on the Newer Road to Galilee can meet Him as He is.

They want a Risen Christ—risen so high that He only has time and attention for those in High Places.

Anything else, they believe, is blasphemy.

Little they know! That is the pathos of it!

WILLIAM DUDLEY PELLEY

WHAT Definite Program for the Human Race in

GREAT SCHOLARS on the "Other Side" are Trying to Analyze Life for Us from their Higher Vantage-Points of Observation—



IT IS all very well to talk largely about "redeeming the human race." Scores of cults and movements come into existence every decade with just such a purpose and goal.

It is all very well to talk of vague "changes" to come in society and magnify the present confusions in human life to support utterances of a so-called "prophetic" nature. Soothsayers and vaunted clairvoyants we have had with us since the beginning of time and half they have prophesied can be put down to the vaporings of their own subconscious minds.

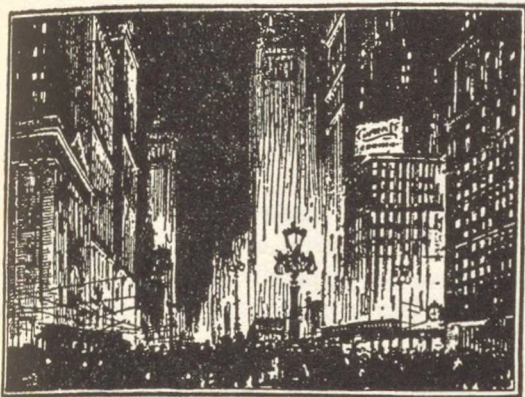
What hardheaded and much-disillusioned human-kind wants to know is, how much practical value any new exposition of "truth" holds for those who are earnestly seeking solution for present-day problems. And in all these prophetic utterances, acclaimed as coming from another dimension, how many of them give us information that we could not get for ourselves by seriously considering the trends of the times?

These are the days when any fanatic with a goodly amount of imagination and nerve, can climb a corner soapbox and get some sort of following. That is, if his doctrine caters to mass dissatisfaction with things as they are, and he is sufficiently dramatic in presenting himself as a new Messiah.

THE MAN in the street has every right to challenge the sponsor of a new political or religious ideal with the demand, "How do you know that you're right, what authority have you for your claims, and just where do you propose to go with the human race if it chooses to accept you as 'leader' and gives you wholehearted support?"

Particularly is this true if such a "leader" lays claim to getting his authority out of the unseen dimensions. The man in the street doesn't even credit yet that there are "unseen dimensions." Astronomical science and advanced mathematics tell him there must be. But he is not an astronomer or a mathematician. He wants the facts brought down into terms of his daily life and expositions made that he can sense and understand.

of Change Lies Ahead the Present Generation?



It is not altogether ignorance that afflicts the average person today in his thinking beyond mass ideas as to what the universe is. It is a constant and continual disillusion. One by one these "leaders" show themselves as mere mortal men with personal axes to grind, money to make, or ambitions toward power. Some of them succumb to fleshly temptations, gather scandal about themselves, find themselves in situations where they are forever discredited from the moral standpoint. Always the ideal leader is just *about* to appear. Always he is the phantom of desire-wish prophecy.

WHEN the editor of this publication first became interested in the work in which he is now engaged, he was as skeptical, as disillusioned, as hardheaded about these subjects as any ten men to be confronted on the sidewalks or in the trolley-car between anyone's home and office.

The last and most fantastic thought in his mind was, that he would ever give belief to any type of spirit phenomena, or alter his career in the middle years of his life to pose as instructor in so-called Mysticism.

True, he had experienced baffling incidents in his own life and encountered problems in human relationships—not to mention the workings of what seemed to be his own "memory"—that had no scientific or theological explanation. He put them down to the working of natural laws that science had not investigated.

Then suddenly, like a collision in the dark, he came smash up against a series of staggering personal experiences that forced him to credit a stupendous fact—

Mortal life in a physical body is not the only kind of life that exists, but only a phase of it. And when other phases are explored, one gets answers and solutions to the puzzling mysteries that challenge or fret him in earthly mortality.

IT WAS not until he was forced to concede the existence of higher forms of conscious human life, that further unfoldments of the true purpose of life in mortal bodies began to appear.

The story of how he first found himself out of his body in the night, without warning of the epochal event, and face to face with those who had "departed" this earthly life, is so well known to Liberator readers that small reference need be made to it here. But this is pertinent and will bear repeating. Immediately on the heels of the experience, he found a complete change had come in his own body; he had been sensitized to a point somehow where those in the higher and finer phases of life could make actual intelligible contact with him. And forthwith they began to instruct him in a program of matters that up to that time had been as Greek, not only to him, but to normal people everywhere.

Demanding to know who was thus giving him material of so strange a nature, the answer came early in the instruction that it was the product

of the combined minds of great souls of bygone years who had graduated into finer phases of Matter, gotten a wider and higher viewpoint on the meaning and purposes of human activities, and were now giving back their observations and conclusions to those still in the world of mortal flesh.

These people declared that they were living on far higher planes than the "astral" of the occultists, that they were banded together in a sublime organization under the divine leadership of Jesus and other great masters of wisdom. They declared they would ultimately prove this by the nature of their material. Over a period of time they went on to explain that whenever any colossal crisis was about to occur in human affairs, members of their group made the descent into flesh and appeared in earth-life born of normal parents, to all intents and purposes ordinary human beings, with no memory of their teaching missions throughout the years of their adolescence. But when the proper time arrived in their maturity, they were usually "awakened" to their true identities and errands, and in cooperation with those they had left behind them in higher planes of life, they began to labor as teachers and social leaders and bring about vast alterations in humanity's thinking.



WHEN the pattern of instruction was sufficiently complete to warrant the editor talking about it to others, or writing about it in the public press, he made a second startling discovery—

He was not alone in the reception of the same material, here and there about the world were scores and even hundreds of people who had gone through precisely the same experiences and been given practically the same revelations. In some cases these checked to a hair, even to the use of similar wordings and phrasings.

The mosaic all fitted together so perfectly, whether the bits were put into his hands or into

the hands of others, that in all human logic he had to believe what was happening, and accept the information passed on to him as bonafide.

This especially when the daily press, week on week, was printing happenings about the world which accurately upheld the prophetic or clairvoyant nature of what had previously been given him.

NEVERTHELESS, the time arrived on a certain summer evening in 1930, when he suddenly stopped the material then being given and made the following definite inquiry—

"In a hundred words, exactly what is being attempted? What specific goal lies ahead that you want the human race to reach? Granted for the moment that you *are* who you say you are, and have sources of information not known to humankind generally, where are you going with the human race, using us of psychical gifts as your agents?"

And without slip or falter, this answer came back—

"We are giving you the complete exposition of a new World Order—a religious, social, and political metamorphosis—building by a new terminology what is the essence of a reconstructed society, not conceived by a few men after their own whims but by those who are planning the New State from the higher vantage-points of Time and Space."

Barring the use of ponderous words, here was the assertion of a definite objective that provoked serious thought. Granting that all that had been told him about himself was hoodwink and hoax, if plans of a better world order were in existence, and the material "stacked up," it would be only childish to refuse to give ear to it because extravagant personal claims had somehow preceded it.

Continuing to ask just what practical effect this "exposition" could have on the present generation, the Instruction went on—

"The exposition comprises a new World Program beginning with the standards on which religious thinking is based as being the starting point for the application of a new set of ethical and sociological principles, both practical and academic."

A BIT involved in expression, this. And later on this magazine will publish an article on just why so many heavy-syllable words seem to be employed. Still, the statements held logic and sense. Then, voluntarily, the Instruction advanced the following comment—

"This grand work has not been conceived in a day but is the outgrowth of a union of Master Minds who have been ages conceiving and discarding from the fruits of both observation and experience what is both wanted and needed in a wholly different social order from that of the present."

Before the evening ended, this further comment was added—

"This concept is two-fold in principle: making Man to understand his destiny here, and making him to understand it hereafter; or to put it in another way, on both sides of the veil called Physical Death, for essentially there is but one life, having these two phases."

PUTTING all the phenomenal personal experiences aside for a moment, it is fair to ask whether or not the material transmitted in the 5,000 pages of manuscript aforesaid, comes anywhere near backing up these grandiose claims.

If we are to have a new world society brought about by a revision of the standards on which religious thinking is based—with new ethical ideas coming to flower in the wake of it—just what is it that purports to come down from the higher dimensions, what is the substance of it, and how can a practical man—in an editorial position or out of it—make use of it to a definite end?

In other words, granted there is a Great White Lodge of Immortals, what is it that they are offering that will alter present society?

FIRST, they say that mankind must discard its medieval beliefs in a literal heaven and hell. They say there is no such thing as a literal Day of Judgment for the human soul, and that the time has come for orthodoxy to face the actual facts about the next phase of existence. They say that our great religious systems are founded upon vicious and terrifying error, in that Jehovah is a much greater and more bene-

ficent Being than anything mortal mind can conceive, not a petty potentate who has tantrums and delights in the odors from burning flesh. They say we must remodel our ideas of divine punishment, just as we are altering our brutal ideas about penal chastisement—that it is not punishment but education that will halt the so-called Sin in the world.

SECOND, they spread a great splendid picture or plan of earthly revisitation life upon life, in a constant upward spiral, showing that spiritual nobility and refinement come from a long series of life adventures in which by trial and error people come to realize the silly uselessness of wrong-doing. The old saying, "Oh that I could live my life over again!" is a literal fact. That is exactly what everyone can do, and does! And acceptance of this fact, and careful study into its application, carries with it a 100 percent explanation for every riddle of existence that confronts us in our strange human relationships. They claim that when mankind comes to accept this as truth, he will not only live fearlessly in this earthly universe but will realize that it is a universe of absolute justice. In the end you get paid for every debt owing you, just as you pay every debt you owe to others before you graduate to a point where you do not have to come back. To a point rather, where there is no possible necessity for your coming back.

THIRD, they explain the physical composition of the universe, show exactly what life is, what substance in Matter is, what Thought is and how it operates—all of it confirming in detail the most recent discoveries which great scientists like Milliken, Eddington, Einstein, and Lodge are giving out daily to the newspapers.

FOURTH, they dissolve human relationships to nothing more nor less than mutual human service, writing the death-knell of Business for Profits Only, and stating positively and emphatically that the whole structure of our economic system is due to undergo a colossal change. The goal of "one for all and all for one" is shortly to be recognized and practiced by the whole human race. In other words, the actual realiza-

(Continued on Page 219)

SCIENCE *is Proving what Religion has Guessed at*

By THE EDITOR



THE FIRST reaction of the average person who hears the statement made that the "Dead" are still alive, is to think to himself, "H'm — *spiritualism!*"

Vaguely he hears of psychical research societies. He hears about Sir Oliver Lodge in the newspapers, just as until recently he heard about

Sir A. Conan Doyle. He mentally lists Sir Oliver as a queer old fellow who wrote a book about his son who was killed in the war, and in consequence of his grief is riding some sort of strange spiritist hobby.

He goes to his pastor and asks what the pastor thinks about this wave of argument that the dead are being proven to be alive. His pastor, who has done no personal investigating in what is being discovered almost scientifically, and little reading aside from his theological papers, answers, "The work of the devil to hoodwink humanity and coax good Christians out of the church—let it alone for the peace of your soul."

BUT the average man has no peace in his soul. He may recently have lost a beloved wife, a son, a daughter, a parent. Great and terrible tragedy may have touched his life, with no reasonable explanation coming from "religion" as to why it was visited upon him. Or he may simply be concerned about his own status ten minutes after his mortal heart has stopped its beating.

WE WHO are Exploring Religious Metaphysics via Psychical Research, are transcending Spiritualism, Christian Science, Theosophy, and Seventh-Day Adventism and Beholding Science Stepping over into the Domain of so-called Mysticism . . .

He wants to know the facts, if there are any facts, about the actuality and conditions of the afterlife. He wonders whether those he has loved, whose bodies he saw buried in the ground, are still in existence, in what form, how they are passing their time, whether they still are able to keep an interest in him and his affairs.

But he has no way to penetrate behind the doors of the psychical research societies, principally because he doesn't know where they are, how to get into them, what the requirements may be, or how much concrete good he would get out of them expressed in terms that he might understand and absorb. Unfortunately the psychical research societies have no funds as yet to exploit their work popularly. Furthermore, to depart from their attitude of cloistered research would



lay them open to possible charges of sensational commercialism.

With the newspapers skeptical and facetious on the subject, with the churches antagonistic, with magazines and books dealing with the matter couched in language that only scholars understand, the average man remains the blind puppet of life's great mysteries. He suffers the slings and arrows of outrageous fortune and either believes dumbly what his pastor tells him and lets it go at that, or he becomes a fatalist and a cynic, cuddling his Fear to his own heart until the instant he faces the Veil himself.

PARADOXICAL as it may appear at present, it seems to be from much-berated Science—berated, that is, by Theology—that proofs of the continued existence of people after they have left their mortal bodies, are coming.

Religion, which only yesterday accused Science of undermining faith in God, which blistered Science for being materialistic and not spiritual, *must now turn about and listen while Science instructs Religion about the facts of those very doctrines which Religion has always believed its own strictly private province.*

Science is reaching a point where men are saying to one another: "See these wonders in earth and air—radio, television, electrodynamics! They are unearthly in their provinces. We have never been instructed of them by our spiritual leaders who claimed to know all things about life's mysteries. Even the germ of life itself seems perilously near capture in the laboratory of the scientist. Where is God in all this? What counterclaims can Religion make to these intelligent descriptions of marvels that come out of man's laboratories?"

Religion, desperately striving to hold its own in the face of such realizations that cannot be contradicted, bemoans all such discovery as "wickedness," says that the race is being hoodwinked, or mutters over and over its dogged bigotries of interpretations that sufficed mankind when society existed in the oxcart and bow-and-arrow stage of development.

NOW SCIENCE is making some profound and breath-taking discoveries in these recent years in two vital departments of human affairs. The first is in the construction of Matter. The second lies in the field of electrical phenomena, which covers the great field of Free Energy from radio dynamics to psychical research—and in no small degree embraces the first.

Science is discovering that there are forces at work in the universe of so strange and unheard of a nature that St. Paul, could he have known of them, would probably have termed them the work of the devil.

From sending electrical impulses over a wire as by the telegraph, it was but a step to sending them without a wire, as in radio. And when men began to probe into the mysteries of radio, they found that radio waves could be sent through the stoutest steel and stone walls, even hundreds of feet deep beneath the various sub-strata of earth—and be recorded perfectly. So they began to ask themselves, how can there be any such thing as *solid matter* if these electrical waves can penetrate through what we consider such? Matter cannot be solid. In a manner of speaking it must be porous.

So they examined what the great physicists like Lodge, Eddington, Millikin, Jeans, and others were finding out about the construction of Matter. And presto! . . . apparent facts began to come to light to prove that Matter is really nothing but tangible forms of Free Energy—trillions and trillions of moving electrons—held in pattern by some strange attraction that surely must be discoverable.

THE SOCALLED Mystics and Metaphysicians of the world have known these facts for years. They not only knew that Free Energy was the basis of all known substance, held

in pattern by what they labeled Spirit, but they went so far as to disassociate Spirit from Free Energy and show its behavior apart from Matter.

Now that Science has apparently caught up with them, they are beginning to check up on one another and find that Metaphysics goes on where Science leaves off—in other words, that Metaphysics is advanced Science, carrying the construction of the universe beyond Free Energy and into that domain that controls and gives pattern to Free Energy.

It is right here that the first hardboiled facts make their appearance and begin to confirm in all logic that mortal life isn't the only form of life there is, and that somewhere, somehow, purely spiritual entities are in existence that merely use Free Energy for a certain type of display. This display is Matter, or the world of Form and Substance.

Prof. A. S. Eddington, the great physicist of Cambridge University in England, says that Science cannot stop with the mere disassembling of Matter into electronic energy. It must go on and take up the path and tracks of metaphysics and explore the domain of the phenomenon known as Spirit.

ALMOST UNKNOWN to Science, however—or at least scarcely accredited by Science—there has been going on of late years a great wave of independent spiritual investigation from another angle.

The discovery has been made that all mortal people are not alike in their bodily abilities. In plain language, there have been certain people endowed with strange powers who could do things and perform wonders, that the average person could not.

Heavy material objects—tables, chairs, cabinets—could be lifted and levitated about without any visible means of support. Objects, scenes, and events, could be accurately discerned and described at a distance—halfway around the earth. Objects like a book, a vase of flowers, in one staggering instance a *live* 150-lb. man, could be disassembled and projected through closed and locked doors, to be reassembled in exactly the same pattern on the other side—or half a mile away. Audible voices could be heard coming

apparently out of ether, made by no human throat present and yet conveying vocal intelligence.

When a 50-lb. table was picked up in the vicinity of one of these “queer” people—by no visible hands that could be recognized—it was found that the person lost weight in the exact ratio that the table was heavy.

Mental messages could be sent over vast distances from one brain to another, without any mechanical broadcasting station or mechanical receiving set—proving that thoughts could be transmitted irrespective of time and space.

THESE THINGS were actually happening and all Science could do at the time was to shrug its shoulders or try to discount those who investigated them by declaring they were dealing in witchcraft or necromancy.

Now Science is commencing to ask a pertinent question—

If an animated, sentient object like a normal human body is really composed of trillions of granules of Free Energy, *what holds them in pattern*—or makes them take pattern at all? And is it not entirely possible that consciousness can exist as the pattern of that energy instead of its manifested result? If it can exist as the *pattern* of that energy, then consciousness can exist independent of that energy—only using energy as the means for its demonstration. And if it can exist independent of that energy, then it must exist in some form of concrete existence before and after exhibiting in such energy.

The breaking down of matter into energy in this way, immediately brings the scientist to exactly the point where he strides forward with the metaphysician. And he immediately has to admit the existence of life—as we know it—outside of mortality.

The next step is to determine what sort of existence maintains outside of mortality, how it functions, what it is aware of, and what not.

THE PSYCHICAL Research societies have found that life outside material mortality thus, can only make itself known through *mortal* instruments who are already functioning in material-mortality.

People who have shed the sheath of their bodies have to treat with people's spiritual essences that are encased *in* mortality in order to get demonstrations that are recognized by their mortal associates.

The psychical research societies have found that there are people now in mortal bodies whose composition is such that they can recognize and treat with those outside the mortal sheathing, or act as "go between" for those outside mortal bodies and those within them.

The cult known as Spiritualists discovered this cold-blooded scientific fact years ago and made a great religion out of it. Just as the cult called Christian Scientists discovered and practiced the principle of spirit being able to control matter by controlling the pattern of the electrons that go to make up matter.

The Theosophists got hold of still another phase of super-scientific fact: that spirit evolves in intelligence, or adroitness in exhibiting in the

material form, by a long series of mortal visitations.

But all these, despite the incalculable good they have done among their various adherents, are only facets of the same vast scientific jewel of ultimate truth that is shortly to come into the retorts and test-tubes of earthly laboratories.

PSYCHICAL RESEARCH societies do more, however, than merely experiment with people of super-scientific abilities. One of their main provinces is to collect and study the colossal volume of data that flows in to them from every quarter of the earth, from people who allege to have had super-normal "experiences." . . .

For instance, the mass of testimony is well-nigh overwhelming *that it is actually possible for the human soul to leave the physical body under certain conditions, without death resulting.* When this happens, the soul gets into a conscious state where it sees life activities above the mortal,



IT IS one of the weaknesses of human nature that it dismisses what it does not understand by calling it "supernatural." Labeling an unknown working of natural law as a "miracle" is merely whitewashing one's own ignorance. Every person in America, who is at all interested in the trend of modern science into the mystic forces Behind Life, their discovery and classification, should become a member of The American Society for Psychical Research. The headquarters of this Society are at Hyslop House, 15 Lexington Avenue, New York City. Membership is inexpensive and the bulletins of the Society keep the associate member aware of the most advanced discoveries in this newest of fields.

and discovers a world quite as real as anything perceived in the mortal body.

The proof that such a world exists, and that these people are not lying, seems to lie in this: *They all report approximately the same things*—the same conditions, the same sights and sounds and experiences.

IF fifty people, coming from different parts of the earth, all unknown to one another, went to Japan and returned, gathering together in an assembly hall in New York City, they could naturally compare notes. If they truly *had* been to Japan, their stories, and detailed accounts of terrain and people in Japan, customs, manners and speech, all would tally. If ten of them declared that on arriving in Japan they had discovered an island of people who walked on their heads, ate roast crocodile three times a day, or talked in sign language, the other forty would entertain reasonable doubts about their claims that they had actually visited Nippon.

By the same token, so many thousands of cases are of record where people have found themselves physically discarnate, and yet all conforming to a set process, meeting with the same experiences and adventures, seeing the same terrain and forms of activity, that this testimony by its very mass, seems to eliminate coincidence or fabrication.

SCIENCE, in the final analysis, is nothing but the process of discovering what given results follow a given set of causes. When a given set of causes can be set in motion in a seance room and positive and definite results be gotten, then it is only fair to say that there is such a thing as psychical science.

Psychical researchers know that when they put a given mediumistic person into a given set of conditions of relaxation, away from lights that contain certain disintegrating rays, they will get more or less definite phenomena in result.

The fact that they are working in a non-materialistic field, that they are exploring a realm of natural law uncommon to the man in the street, does not make them necromantists. For instance, the average man is not a chemist. Yet he cheerfully accredits the findings of professional chemists when they tell him that they have proven that two different compounds will

give a certain result when fused.

But psychical researchers discover more than the laws which seem to control the process. They find that when mediumistic persons thus adapt themselves to conditions where they can be influenced in the electrons of their brains by those who are existing above the electrons of mortality, *those discarnate entities uniformly report the same details of their living conditions*, operate—so they say—by exact natural laws quite as inexorable as those maintaining in the mortal world, and confront conditions that are entirely knowable to their brethren in flesh.

THE PUBLICATION offices of this magazine have, in a manner of speaking, become a miniature psychical research society in this regard. Because of what the editor has printed about his own experiences, investigations, and psychical adventurings, thousands of people have written him *their* adventurings and experiences of similar tenor.

These could not correspond in so many hundreds of minute details unless they were reports of truthful happenings.

Hundreds of reports of episodes are on file here where people have talked with their dead, but only under certain conditions which have had to be alike in almost every case, and complying with certain definite laws of such communication.

Time and again it has been prophesied that radio-dynamics is shortly to reach a point where the activities of these super-states of existence can be mechanically recorded and reproduced.

THINK what that means actually!

It means that when your “dead” have shed their mortal sheathing and gotten into the discarnate states of existence, you can literally call them up on the radio-wave and talk intelligently and accurately with them!

Only this is the irony of it: there is a strange psychic Force that permeates and inter-penetrates the human body at present, which permits practically the same thing to be done. Only a human organism—known to the Man in the Street as a medium—has to act as phone apparatus at present. And for that reason the man in the street cries “Spiritualism!” He won’t accredit

the actuality of it, anymore than some people wouldn't believe back in 1876 that a way had been found to convey the human voice mechanically over several miles of copper wire.

BUT BY the same token that the person of 1876 actually had to talk over such a wire himself, and hear his friend's known voice at the other end, before he would "believe" in a telephone, so the average person has to investigate the progress of psychical research and see and hear the marvels of it for himself, before he will uniformly "believe" that it is possible to communicate with those who have gone on, at the present time.

"Proofs" of anything scientific or sensory consist of nothing more than getting the same results under the same given set of conditions.

In psychical science this is being done!

The so-called "dead" have been talked with; they have given reasonable proofs of their identities; they have described their living conditions and manners of thought and speech; they have been photographed on cold hard camera plates; they have given every possible sort of proof of their existence short of touching them with mortal fingers, or seeing them as definite mortal forms in open sunlight.

Wherever a thoughtful, logical, open-minded person has honestly delved into psychical research, studied it as he would study chemistry to be a chemist or psychology to be a psychologist, he has confronted facts that in 99 cases out of every hundred have proven for him beyond the fraction of a doubt that Death of Individual Consciousness is a fallacy and hoax.

IT IS to enumerate these findings and put them in popular, readable form, that this magazine is published.

It is to acquaint the Man in the Street with the truth of the statement that all this sort of thing is not Spiritualism but the next departure of Science, that the editor of this publication is working and studying and experimenting—and

printing nation-wide the results of his activities.

One article, or one issue, cannot necessarily *prove* anything. The idea is to follow the exposition of the whole pattern, get the whole mosaic-picture. Then it is that the truth takes gradual form and substance.

THE TROUBLE with people in mortality who are skeptical about the certainty of these psychical experiments and their results, seems to be that they want to dictate the conditions under which such phenomena shall be exhibited to them.

They wouldn't dream of asking a photographer to develop his camera plates in bright sunlight in order to prove there was such a wonder as photography.

They wouldn't attempt to dictate to a chemist what laboratory conditions he must work under in order to arrive at the manufacture of his synthetic substances.

Yet if they can't have people in the higher dimensions performing exactly as they would perform while *in* mortal bodies, they absolutely deny the existence of those discarnate people at all.

They forget that if those "disembodied" people could perform, or did perform, in all cases as we have to perform here on earth in material bodies, there would be no difference whatever between the two planes of life.

It is because there *is* a difference in the nature of performance, that the various planes of life are what they *are*.

LET US get over our bigotry, our fear, our childish superstition that such things are "wicked." They are *facts of life*, exactly as the electrical experiments in great laboratories like the General Electric Company's—in hurling a synthetic lighting-bolt across a room—are bringing out the facts of life.

All of it is Science.

And instead of ignorant scoffers, we should all be interested students. For the thing that we are studying is essentially *ourselves!*



The WILD HORDES may Swoop Again out

*SEVEN CENTURIES
ago a Nomad Chief Con-
quered Half the Known
World—Today we find
Asia the same Human
Volcano with Prophecy
telling us to watch for a
Second Great Migration
out of the East . . .*



S EVEN hundred years ago a man almost conquered the earth. He made himself master of half the known world and put a terror into the human race that has lasted almost into the present.

In the course of his life he was given many names: *The Mighty Manslayer, the Scourge of God, the Perfect Warrior*, and the *Master of Thrones and Crowns*. He is better known to us as Genghis Khan.

It is hard for us to measure him. When he marched with his Horde it was over degrees of



planet instead of miles. Cities in his pathway were often wiped out and rivers changed from their courses. Deserts were peopled with the fleeing and dying, and when he had passed, wolves and ravens were the only living things in once smiling lands. Genghis Khan, a nomad chieftain who came out of the Gobi Desert, waged war upon the peoples of the earth and always came off victor.

And stark terror filled all Christendom even a hundred years after the death of Genghis Khan when the terrible Mongol horsemen were riding over western Europe, when Boleslas of Poland and Bela of Hungary fled from stricken fields, and Henry, Duke of Silesia, died under the Mongol arrows with his Teutonic knights at Leignitz, sharing the fate of Grand Duke George of Russia and Queen Blanche of Castile.

A COOLER head, Frederick II of Germany, wrote to Henry III of England that the "Tatars" must be no less than the punishment of God visited on Christendom for its sins, and that the Tatars themselves must be the children of the missing Ten Tribes of Israel who had worshipped the Golden Calf and had been penned up for their idolatry within the wastes of Asia.

Worthy Roger Bacon expressed his opinion that the Mongols were soldiers of Antichrist, come to reap the last dreadful harvest.

This belief was strengthened by a curious prophecy laid by mistake to St. Jerome *that in*

of GENGHIS KHAN of Riotous Asia! . . .



the day of Antichrist a race of "Turks" would emerge from the Land of Gog and Magog behind the mountains of Asia, a race polluted and unwashed, using neither wine nor salt nor wheat, and would cause universal disaster.

So the Pope called the Council of Lyons partly to provide means for stemming the Mongol horde. And stout and aged John of Plano Carpini, was sent forth from the Apostolic See to the Mongols, "because we dreaded that the nearest and most imminent danger to the Church of God arose from them."

And prayers were offered up in the churches for deliverance from the fury of the Mongols.

SO UTTERLY had Genghis Khan made himself master from Arabia to Korea, from Tibet to the Volga, that his son entered upon his reign without protest, and his grandson Kubilia Khan still ruled half the world.

This empire, built out of nothing by a barbarian, has baffled historians. The most recent history of his era, compiled by learned persons in England, admits that the creation of this vast empire was little short of a miracle.

The Europeans of the thirteenth century beheld the Mongol coming without warning from unknown wastes. They felt the frightful impact of his horde and watched it pass over to other lands unknown to them. One learned Mohammedan summed it up in these words: "*They came, they mined, they slew; then they trussed up their loot and departed.*"

The Saga of Ssanang Setzen does not help to explain the mystery. It says quite simply that Genghis Khan was a bogdo of the race of gods.

Instead of a mystery we have a miracle.

This was in the Gobi Desert, A. D. 1162, the Year of the Swine in the calendar of the Twelve Beasts.

THE BRIEF and fearful pageant of the Mongol horsemen has passed almost without a trace. The desert city of Karakorum, that was the great Khan's capital, is buried under the sand waves of the barrens; the grave of Genghis Khan lies hidden somewhere in a forest near one of the rivers of his birthplace; the riches that he gathered from his conquests were given to the men who served him. His vast feat of arms is recorded for the most part by his enemies.

So fraught with ruin was his impact on the then-known world, however, that a new start had almost to be made in the cultures of the nations. The empires of Cathay, of Prester John, of Kharesm and the Caliphate of Bagdad, of Russia, and for a time of Poland, *ceased to be*. When this ruthless barbarian conquered a nation, all other warfare came to an end. The whole scheme of things, sorry or otherwise, was changed. And among the nations that survived, peace endured for a long, long time.

Empires crumpled under the Mongol advance and kings fled to their deaths in wild fear. What would have happened had Genghis Khan *not* lived, we have no means of telling.

What *did* happen was, that the Mongol peace, like the Roman peace, enabled culture to spring up anew. Nations had been shuffled to and fro, or rather the remnants of them, in the great Genghis Khan "debacle," and Mohammedan science and skill carried bodily into the Far East, while Chinese invention and executive ability was lugged into the west. In the ruined gardens of Islam, scholars and architects enjoyed, if not a golden at least a silver age under Mongol Ilkhans, and the thirteenth century was of note in China for its literature, especially plays, and its magnificence—the century of the Yuan.

IN THIS vast shaking up of human beings, perhaps the most vital result was the ending of the growing power of Islam. With the host



of Kharezm went the main war strength of the Mohammedans, and with Bagdad and Bokhara went the old culture of the caliphs and *imams*. Arabic stopped being the language of half the scholars in the world. The Turks were driven west and one clan, the so-called Ottomans, became in time the masters of Constantinople. A red-hat lama, brought from Tibet to preside at the crowning of Kubilia, carried with him the power of the priests of Lhassa.

Genghis Khan the Destroyer, *had broken down the barriers of the dark ages*. He had opened up roads. Europe came into contact with the arts of Cathay. At the court of his son, Armenian princes and Persian grandees rubbed shoulders with nobles of Russia.

A vast reshuffling of ideas followed the opening of these roads. An unquenchable curiosity about far Asia stirred Europeans. Marco Polo followed Fra Rubruquis to Kambalu. Two centuries later Vasco da Gama set forth to find his way by sea to the Indies.

Columbus set sail to reach, not America, but the land of the Great Khan.

NOW IT isn't history that repeats itself. It is the processes of history that repeat themselves. The old saying that there is "nothing new under the sun" applies with force to mass conduct and mankind's weakness for following leaders who do their jobs with a big enough flair for the dramatic. Witness Mussolini.

The fear that made Europe and Islam an easy prey to Genghis Khan came from the fact that the war experts and scholars of the time said that it was silly to think that any army large enough to humble Europe, could cross the vast plains of Asia and present itself before the armies of Christendom so far from its base of supplies.

Yet when it was done before their eyes, they fled, not from the horde, so much as from their own errors of judgment. If they could not trust their own judgment—those war lords and scholars of that far-off year—who or what *could* they trust? Not their own arms, since those arms were only forceful when backed up by self-confidence on the part of those who wielded them.

THAT we have a state of world affairs of like tenor among the nations of today, that the same racial process is not so remote of coming true again as we think, is disclosed not only by prophetic utterance, but by the present general conduct of all peoples throughout the earth and especially in Europe.

We in America think of Russia as a European power, and China as a great unit of a country more or less upset for a little time by lack of a strong central government. We are far removed from the scene of any such Genghis-Khan onslaught if it should happen to come in modern times. To reach *us*, we have to fancy these hordes from the eastern world crossing the Pacific and somehow attacking us on our western coast.

We forget that Russia has suddenly become an Asiatic power with "interests in Europe" and that the Chinese millions have only to combine—at least for generalship—with the millions under the iron rule of Stalin, to hurl an avalanche of martial strength at Europe that would make the recent world war look like a petty squabble in a riotous neighborhood.

RUSSIA today is a great social laboratory led by a man who knows the true answer to the great secret of getting and holding power: being economically independent of one's neighbors.

Russia is engaged upon what is called a Five Year Plan of intensified industry, working her people and natural resources to the limit, firmly planting the feet of her government on the bedrock of a sound economic foundation.

Her nearest great neighbor is China, with four hundred millions of people in a state of anarchy, open to new ideas, in a desperate economic plight themselves, hostile to the peoples of America and Europe because the "white man" for centuries has done nothing but exploit or loot them. Or so they think—which amounts to the same thing in a racial crisis.

Between these two vast countries stretches an open frontier longer than the frontier between the United States and Canada. The only fortifications along this immense frontier are new strategic posts along the Trans-Siberian railway and the antiquated Chinese Wall, which modern artillery would kick into junk in half an hour of focused gun-fire.

But more vital than the chaotic state of China as compared to Russia, more vital than the fact of open frontiers, is the racial likeness between the two peoples. "Scratch a Russian and find a Tartar" is an adage that all of us recall from our school days.

Of all neighboring peoples in the world today—with the exception of the United States and Canada—Russia and China are most allied ethnologically or racially.

ALL of which means that the real powder magazine of the world no longer lies in the Balkans, or in Italy, or in a spent and disillusioned Germany, restive under the terms of an unfair peace treaty.

The real threat to the world's peace lies in an entirely plausible and practical union between the vast hordes of Russia and China, stacked in the international chess-game against the nations of the so-called western world.

Russian influence in China is only being checkmated at the present time by the political influ-

ences and strategies of Japan. As time goes on and Russia grows stronger and stronger in economic power and prestige, the moment will arrive when she will tell Japan to mind her own business and get out of China.

Russia may tell all the other nations of the world to get out of China, also.

And they will have to obey or face the hordes of Genghis Khan again—all of which is much closer than the rest of the world dares to dream.

WHO the Great Khan was in his cosmic identity, we have no means of knowing. But that he came to earth when he did, to build up and lead such a horde of ruin-makers by



chance, is the worst conclusion that mankind could draw.

The times were ripe seven hundred years ago for colossal changes in human society. The world needed breaking up; the peoples of one section of the planet needed introduction to peoples of all other sections. Genghis Khan obeyed great cosmic fiat doubtless laid down for him before he came down into flesh as an unlettered Tartar boy.

The whole program of his after-career was not at all the catastrophe that the world of his day and even our day, was and is inclined to believe. A divine command was being worked out, that he should come to earth and do exactly what he did.

So it has ever been. So it will ever be.

What we need to know is the significance of such happenings in advance of their happening, as well as the knowledge that they are to happen—not to prepare ourselves to thwart them, for that cannot be done, but to give us spiritual poise to look on "world catastrophe" and know that it is quite something else.

WE ARE living now in Moving Years—but no one fears what he fully understands. By the same token, if day on day sees events maturing at home and abroad that bear out the claim that a new “plowing under” of the nations is in progress, the average man should not get panicstricken but view with intelligence and poise the colossal constructive work that is being arrived at. . . .



HUMANITY in these years between 1928 and 1941 finds itself in a state that easily invites the same sort of “plowing under.” The world must be introduced to something like the Great Khan’s ideas of law and order, crudely visioned but most cleverly put into practice. And the times hold signs and omens that we stand upon the brink of another world-wide upheaval similar in nature.

Genghis Khan may or may not be back in a human body today, as Stalin or anybody else. But the Cosmos is full of souls with a similar mental grasp of what is ultimately good, right, and constructive for willful humanity pursuing its softening ways of pleasure and easily-gotten gains. And the word comes again and again through psychic persons located in all parts of the earth that “out of the East” the menace is coming that will ultimately compel humanity to set up the true Parliament of Man.

LOOKING back over the history of the human race we find that great constitutional bodies come into existence and stay there as weapons of real power in society, only in the face of great menace.

The Parliament of England became a real dynamic force when it stood as a bulwark between the masses of the common people and the swaggering exactions of the feudal lords.

The American people formed an effective constitutional government, not by mutual consent through wanting to be self-governing, but because of the menace which England remained for nearly a hundred years after the Revolution. If any one of the original thirteen states had provoked war with England—or any other European country—all the other twelve would have been in extreme danger.

Man sets up government only in the face of danger. Governments are held together only by threats of outside danger. The moment the danger lessens or vanishes, governments weaken and fall to pieces.

The Roman Empire was a colossal case of this principle working out in fact a thousand years ago.

The creation of the modern state of Italy under Mussolini is a case of a state going in the opposite direction because it is ringed with outside foes. Witness Germany before the last war.

The true and lasting Parliament of Man can and will only come when East and West arrive at that pass where they are a lasting and staggering menace to one another.

GENGHIS KHAN came and went, and the work that he did assumes the aspect of a miracle. It was really no miracle. The Great

Wits behind the universe brought about the career of Genghis Khan—the same Great Wits that have the present-day changes for society in hand. If little nations, fearful senators, picayune and selfish statesmen will persist in their policies of isolation, they are going to see their pet theories smashed before their eyes.

America came out of her fancied "isolation" quickly enough in the teeth of the German menace. America will snap out of her vaunted isolation quickly enough in the teeth of the Tartar menace.

The Aryan peoples of the earth may shortly be forced to assemble themselves in a league that will make the present League at Geneva look like a gathering of bickering school boys.

TIME and again the psychical persons of the world, the nearest modern form to Prophets that exists today, are criticized for not being specific and concrete in what lies ahead for the race. The public cries, "Stop being cryptic in your utterances; tell us in so many words exactly what we are facing." But the true psychic realizes that his job is not to sound tocsins of alarm or get himself labeled a terrorist. He must do his work more subtly by telling in a general way of the "gale that lies in the wind" and getting people "alteration-minded," so that changes do not come with quite so much shock.

The growth of Russia, her new status economically if her Five Year Program is completed, the increasing unrest in China and India—all these make up the major development in human society in the years just ahead. Speaking, that is, of our international relationships.

But along with those changed international relationships must come other changes in our ways of thinking and conducting business.

The changed international situation is but a facet of a wholly altered commercial, social, and

religious ethics, that is shortly to succeed the present pattern of earthly life and our relations to one another. They all go hand in hand, inter-related, snarled together, all tied up in the same cosmic package.

The present depression is but the vanguard of these changes.

The time of their real fruition is placed somewhere between the years 1934 and 1936.

But out of evil cometh good!

Even as the hordes of Genghis Khan were taken as the "curse" of the Almighty on Christendom for its sins, and yet from the angle of this later day are seen to have rendered an invaluable service to general humanity, so do the new changes hold racial and spiritual benefits that may require another thousand years to interpret correctly.

WE ARE living in Moving Years—make no mistake about that. But no one fears what he fully understands. By the same token, if day on day sees events maturing at home and abroad that bear out the claim that a new "plowing under" of the nations is in progress, the attitude of the average man should be a willingness, not to get panicstricken, run, or try to thwart human destiny, but to view with intelligence and poise the colossal constructive work that is being arrived at.

If this *cannot* be arrived at, we are going to have insane people running about our streets when the crises come in literal fact. And we are not going to have insane people running about our streets.

Too many enlightened people are due to step forth and become New Mentors to the race.

For they know they are called. And they know the times and seasons. What is written is written!

There is nowhere to flee!



DOES *your Pastor fear* *to make the Details of* *Heaven too Realistic?*



HE PASTOR of one of New York's biggest churches wrote me recently: "I am intrigued by all of your writings on your experiences and investigations. I believe you to be honest and sincerely helping certain classes of people. I regret however, that I cannot subscribe to your expositions of life after death, not because

they are necessarily correct or incorrect *but because they make the Hereafter too literal.* People do not want the Hereafter made too literal. To know the actual facts about the Hereafter would turn fifty percent of people away from our churches."

This eminent divine spoke correctly. He is pastor of one of America's biggest churches because he is a good psychologist and theological politician. Understand, I do not speak of him derogatively or disrespectfully.

RELIGION for most people—who are seriously and not formally religious—is little more than escape from life's realities.

Life has battered them cruelly. They have been shocked by their worldly experiences, found themselves spiritual misfits in a state of society they cannot successfully cope with, and do not always understand. They turn to the church and the "comforts" of religion merely to be consoled. More often they simply want to be petted. They are loveless lonely children who long for the parental protection they have lost back over the years

IF CHRISTIAN Ministers would not embrace Spiritualism but Transcend It, they would discover Facts about Life in other Dimensions that would Alter the entire Aspect of Orthodox Thinking and Believing.

and so they seek it synthetically from God, Christ, or their pastors.

One has only to glance through the Methodist hymnal to see how pitifully true this contention is. "Rock of Ages," "Safe in the Arms of Jesus," "Jesus, Lover of My Soul," "The Ninety and Nine"—the modern psychologist sees in them only a bulwark of sentiment to shield comfortless, perplexed and terrified humanity from the gruffness of a world that demands that adults stand on their own feet, sure, calm and unafraid, and fight their own fight without quarter, without maudlin sympathy.

Nine-tenths of the human race, however, is not adult in any sense of the word beyond physical growth. Their bodies mature by a natural process



whether the souls inside them follow suit or not. It takes only one life-span of forty to seventy years to mature a human body. It takes forty to seventy life-spans to mature the human spirit.

THE point I am arriving at, and striving for in my whole life-work is this: It is because the average human being does not know the literal truth about the after life that he comes in for a shocking and knocking and battering and clubbing in this life. If he were correctly taught about the after life, he would so alter his views about *earthly* life that he would unconsciously alter the whole aspect and trend of human society. And he would evolve a state of society in time where war, pestilence, depression and poverty became archaic factors—and therefore earthly life would require no counterpoint of “comfort.”

Put it in this light: Every wise parent knows the ill-effects of letting a child stuff its plastic brain with fairy tales, fabrications, silly driveltories purporting to weaken the moral fibre and give the child's life over to a world of aimless dreaming. Wise parents train their youngsters to have moral fibre, to face the issues and facts of life, to be resourceful and ingenious, to adapt themselves to earthly situations easily, naturally, without complexes or inhibitions.

Yet vast numbers of those parents who recognize and admit the wisdom of such training for adolescent children, will turn about and demand

the most fantastic unreality for themselves under the cloak of religion, and assurances concerning the status after physical death.

Streets of gold, pearly harps, eternal hymns of praise in some mythical “heaven”—what are all these but adult fairy tales, cloaked in the utmost sanctity and therefore sacred to the innermost recesses of the human spirit?

Prof. J. H. Hyslop in his recent work, “Contact With the Other World,” has a highly instructive chapter toward the close of the book on modern psychical research called “Psychics and Politics.”

In this chapter he shows convincingly that religion declines or galvanizes in the exact ratio that humankind meets with adversity or prosperity in the material world.

People who are uniformly enjoying this life, with good food and plenty of it, a high standard of living and culture, are never especially exercised about the state of their souls in a life to come. But when rancor, depression, bloodlust and poverty are turned loose on society over extended periods of time, they at once “seek the consoling of divine guardianship.”

This is not cynicism. It is commonsense.

The Christian religion got its firm foothold in the world because Christ came at a time when the world under Rome was one vast slaughter house and the common man was less than the dust beneath the conqueror's chariot wheel. Moreover, it gained to fertile soil among the downtrodden, the poor, the ill-favored, the outcast.

Christ by His own avowal came preaching not to the Scribes and Pharisees but to the publicans and sinners.

The histories of all people show that when states have arisen to power and opulence—meaning a high standard of living for the individual—its people have forgotten and finally overturned their gods.

Religious sentimentalists writing later on the matter, put the cart before the horse to frighten the unwary or shallow-pated and declare that disintegration and disaster came *because* the people forgot their gods, forgot to be religious. Small account is taken of the general moral laxity and impotence of stamina resulting from nothing but plain, old-fashioned material prosperity—Deity to the contrary notwithstanding.

NO MANMADE Idea could ever stand the strain put upon the Reincarnation doctrine for solving every quandary and strange relationship in life. Sooner or later it would crack and show flaws. Like the evidence in a murder trial, the mosaic has to fit perfectly in order to be true. And the mosaic of Reincarnation does fit so perfectly that at times that perfection is a little bit terrifying.



ON THE face of it, this would seem to make out a hopeless case for any religious movement that aimed to better people's material lives.

But that again is shallow thinking.

The ugly fact behind the whole religious phenomena is that almost no effort is ever made to find out the concrete *facts* about the after life entirely aside from the religious aspect.

People in general exclaim, "How are we ever going to be able to discover the *true* facts about the after life, whether they are pleasant or unpleasant, whether they fit with our preconceived notions or do not fit with our preconceived notions? The dead would have to arise from their graves and make reports to us before we could do that!"

All of which advertises the most colossal ignorance on the part of those exclaimers as to what is being accomplished in psychical research and in the whole realm of modern spiritist phenomena.

And the main reason such ignorance exists is because it is willful and deliberate ignorance. It is ignorance self-invited because average humanity

fears to face the facts that might actually be disclosed as irrefutable if they put the same ginger and wealth into investigating and proving up after-life phenomena that is put into investigating and proving up phenomena in the fields of electricity or commercial chemistry.

People might learn things in that event which would show them that religion is no escape for anything any more than suicide is an escape from anything.

No man or woman can escape from himself or herself, no matter upon what phase or plane of life they may be conscious at any time.

PEOPLE would quickly learn for one thing that the transition called physical death does not alter the personal character in the slightest respect. The physical body is only an envelope or shell for the human spirit that meets the same social problems and quandaries on the other side as on this side in so-called mortality.

They would find that their loved ones still loved them and their enemies still hated them, as on this side, and that obligations and reckonings had to be made with either or with both.

They would discover that racial fixations and inhibitions still cling to the released spirit for many, many years; that in the Hereafter Jews group with Jews, Germans with Germans and Italians with Italians. Snobs will still be snobs—till they see the silly futility of their conduct. People will still rush around airing their grievances to anyone who will listen and most of the lunatics will be at large—unable to hurt anybody physically as in life but still general nuisances—whereas in mortal flesh they were at least confined in asylums and sanatoriums.

If the facts could further be broadcast throughout society on this side, people would also arrive at the most stunning realization of all: that "heaven" is only a transient place at best and that if bills have been left unpaid or any moral obligations left undischarged at physical death they will find themselves faced with the certainty of a return visitation into earthly life and the living of the faulty or incomplete life over again till accounts balance.

You can't go on into higher and higher phases

of spirit, leaving unpaid creditors behind you. The divine equation doesn't balance that way.

NATURALLY people in general want to rebel and ignore any such "belief"—which isn't a belief at all but information reported back in thousands of cases as being the truth, where contact has been established by modern psychical methods.

Instead of mending their ways right here in this life—personal, public, political, economic—and thus avoiding constant repetitions of the "distressing" earth experience, they much prefer to have learned doctors of divinity as unaware of the facts as themselves, relate tales to them of a vicarious atonement, a heaven overflowing with milk and honey, free food, no economic problem and a plethora of musical instruments.

They are really the childish weaklings, the flabby-minded, who will try to escape from reality in any phase of the cosmos in which they find themselves.

Uniformly the report "comes back" through thousands of "sensitives"—unknown to one another and independently operating and narrating—that the only "heaven" there is, lies in the cultivated tranquility and sterling perfection of the individual human spirit when finally arrived at by facing the facts of educating experience and profiting by them.

Christ said it over and over: "The Kingdom of Heaven is *within* you!"

He meant what He said—positively and literally.

Nowhere in Christ's teachings do I find any references to pearly gates, streets of gold, eternal chorusing.

HE DID say, "In My Father's House are many mansions. I go to prepare a place for you, that where I am, ye may be also." But even those pronouncements bear out the latest information in psychical communications from other dimensions. People *do* live in literal houses in those dimensions, exactly as they live in counterfeit replica of those "heavenly mansions" in this three-dimensional world.

I KNOW too many people who have been able to remake their lives, and find a restored faith in God and the sense of the mortal experience, by delving into the whole truth behind the Earthly-Return doctrine, to believe that it can be a doctrine of deviltry and darkness. Those who fight it advertise that they either do not understand it or resent the fact that they know it to be necessary.



Christ referred to no more than the sublimated dwellings in finer gradations of Matter, familiar to every psychic and gradually coming clear to the cosmic-ray scientist—actual social states peopled by human souls functioning in so-called Light Bodies in higher dimensions of time and space. For there are many worlds beside this mortal world of three dimensions as any advanced mathematician or physicist will testify.

Life on these other planes of Time, Matter, Space and Consciousness is much like life here on earth. Or to be more accurate, life on this earth is much like life on those finer planes of Time, Matter, Space and Consciousness. Over and over again we are told that this crude three-dimensional world of mortal flesh is a sort of counterfeit of the higher phases of existence.

In other words our mortal flesh-world is a rude, rough copy or replica, of that world in which our physically deceased friends are now operating—living lives much like those we would seek escape

from by clutching eagerly at ecclesiastical allegories.

FURTHERMORE, we are told that the time is not far distant when scientific ingenuity is going to be permitted to bridge the gap between the various lower planes and we are going to know from positive personal observation that life is continuous and non-perishing although it can endure in many phases, aspects and "environments."

We are likewise told—and there are those of us who can bear witness to the fact—that Jesus is existing in this next higher state or location, the same profound, transcendent Being He was in Palestine, teaching and inspiring and leading, and that from it He constantly makes sorties down into the lower and grosser form of matter that is this material world of three dimensions, where He is continually seen, heard and felt by those it pleases Him to visit.

And, by the way, proof of all this is promised by means of the science of advancing radio-dynamics where now fallible and faulty human instruments have to be employed.

It should not be difficult for people with good imaginations to depict for themselves what alterations will accrue in society when the foregoing statements are scientifically proven.

The futility of dishonesty, deceit, crime, injustice between man and man and nation and nation, the avoidance of personal obligations because now men can seem "to get away with it"—these will be so painfully apparent that gradually they will be discarded in daily human practices.

The causes for hatred, lust, insanity and martial strife will show themselves for what they usually are—artifices and temporal expedients to "get something for nothing"—without due compensations paid somehow to someone.

Nations will not pass "debts of honor" or unbearable financial problems left over from vast wars, on to their children—when the facts come out that those who do the passing will be back in flesh tomorrow to carry the load of distress and suffering which they themselves imposed.

The folly of taking huge profits, of amassing and hoarding riches, will show itself in all its childish and venal absurdity.

When men realize there is positively no escaping from the consequences of their own acts, they will think twice before committing those acts. Now society is riddled with every sort of social evil because after-death facts are classified as myth, superstition, spiritualistic or theosophical hocus-pocus—and the public or private criminal "takes his chance on getting punished by God" exactly as he now takes his chance of getting punished by an earthly magistrate.

YES, my ministerial friend had it right when he said that people don't want to know the literal facts about the Hereafter. They prefer to use religion as an escape from shock that strengthens, and experience that builds up the moral stamina. They want to picture their own personal little "Isle of the Blessed" where God will let them stretch their legs and bask in the sunshine, and an angel will come along at sundown and tell them a saccharine bedtime story.

But alas and alack, the hundreds of psychically attested reports which have been sent back, comprise no such dream of lethargic indolence.

Life on any plane of the Cosmos is to Find Out and Overcome.

And a good start can be made at it right here in this Three Dimensional World, instead of absconding to some "higher realm of bliss" where any brute or beldame becomes a saint merely by sloughing the mortal shroud.



ONE HUNDRED great Business Men of the present generation who would actually elect Jesus Christ as permanent chairman of their Boards of Directors, would recreate our modern industrial system and bring an end to our commercial woes, world-wide, within thirty days. What an alteration would come in high councils of Great Business if an Empty Chair were left at the head of every directors' table for such an Invisible but Ever-Present Chairman! To do it without maudlin sentimentality, and in recognition that Christ was, and is, the Greatest Business Man of All Time, would usher in a commercial millennium.

THE DEFINITE PROGRAM OF CHANGE

(Continued from Page 201)

tion of the substance of Christ's Sermon on the Mount.

FIFTH, they disclose the recipe by which wars between nations may and *will* be permanently abolished, as humankind gradually comes to realize the awfulness of the fact that wars settle nothing—but only cause those who start and breed them to suffer the penalties for such wrong-doing in the next life-cycle into which they are born.

SIXTH, they give witness unreservedly to the literal personality of the Carpenter of Nazareth as being the ultimate ruler of this mortal world, with all enemies put under His feet, and equity and righteousness enthroned as a permanent policy in the relationships between man and man as well as between nation and nation. They declare that the work which He began in flesh 1900 years bygone is coming to flower in this generation *and that mankind is due for another visitation and ministration from*

Him not unlike that which occurred in Palestine from the year A.D. One to A.D. Thirty-three.

THE definite goal of The Immortals in their labors among mortals in this generation is to explain human life logically and rationally; take away the spiritual terror and panic which old-fashioned and medieval theology—or rather religious interpretations—still curses it with; blend scientific research into spiritual research; present a sane, sensible, logical reason why people are on earth in mortal bodies, going through their trials and tribulations; abolish vicious, competitive, cut-throat Business in which “dog eats dog and the devil takes the hindmost”; and last but not least, prepare the way for a literal taking up of power by the Valiant One of Calvary.

In other words, the work is one of splendid liberation!—liberation from Fear, liberation from Ignorance, liberation from Pain, Poverty and Spiritual Bewilderment, liberation from the horrors of war, liberation from Evil and all its social illusions!

GREAT Souls on Higher Counsel the American

THE STRESS and Strain arising in a Business, graying the Hair of Executives, can be located by searching out those Spots where the Welfare of the Other Fellow is being disregarded—



HERE is a direct connection between the highest and finest tenets of metaphysics and the daily affairs of the most hardheaded, practical, and system-driven business man.

If the tenets of metaphysics, the great truths of immortality, and the cosmic principles expounded by those now living and observing in the Higher Dimensions, cannot be used to definite profit in the activities of the ordinary workday, then those in the Higher Dimensions are talking fairy tales to which we may listen or not as we please.

We are in this mortal world, all of us—business man and artisan, employer and employee—to learn lessons we could acquire in no other

manner or locality. In learning those lessons we ennoble ourselves. By individual ennoblement, society as a whole is lifted and bettered.

Those great and profound intellects on the higher levels of conscious Thought are either giving us the benefit of their experience and observation to coach us in learning those lessons adequately and equitably, or they are not. If their tenets and doctrines do not help us with our problems, and therefore with our lessons, then in all civility we may declare that they are delivering lectures to us to hear themselves talk.

And there is too much worthless, impracticable talk being addressed to society in this mortal world already, for us to invite or listen to more coming from those who claim to have shed its mortal limitations.

THE SALVATION of the counsel coming down to us from those Immortal Wits at present, lies in the fact that they truly *do* have much to say that is well worth pondering.

Levels of Life Would Business Man . . .

When they tell us that there is only one stream of life with many phases—for all of us—then it is reasonable to assume that no matter what phase life happens to be taking for us at any given time, the principles of ennoblement behind it should be constant—applicable to any phase or aspect which presents itself to conscious recognition.

In plain language this means, that whether you are mortal or immortal, carnate or discarnate, the same recipes for improvement should apply universally.

And we find that this *is* true when those Great Wits come to us, counselling us in our human relationships, social or industrial, political or domestic.

NOTHING WHICH this magazine has printed since its beginning has stirred more nation-wide comment than the article in the March number titled: "*What Great Souls on the Other Side Have to Say About the Present Depression.*"

Approbative comment is still arriving in every mail, from industrial leaders, manufacturers, students of political and domestic economy, down to wage earners and parlor sociologists. The editor has heard favorable discussion about it in hotels and clubs.

That article, practically intact, was dictated psychically to him one evening a month ago, as swiftly as he could record it. At the same time a general program of contents was suggested for the magazine to follow from month to month. Also the promise was made that suitable sustaining material would be supplied of an increasing instructional nature, so that the American business man could gradually be led out of his laby-



rinth of mental and moral confusion in present-day trade practices.

Two weeks after the first paper—which stirred so much comment when printed—came the second upon the same subject. It is presented hereinafter as received, except for a few minor changes in editing technical or overly ponderous words.

Let us see what further practical counsel these advanced souls have to recommend for our consideration and profitable utility—

THE TRUE NATURE OF ECONOMICS

(Psychically Received)

FOR A THOUSAND years men have called Economics that science which treats of the production and distribution of wealth.

Only within the present generation has it occurred to a small group of businessmen in advance of their times that there are definitions of Economics, and possibilities in Economics, that scholars and financiers have entirely missed.

Economics in the larger sense *is the repression of the baser instincts in people, making them more kindly in their habits of thought, speech, and behavior toward one another.*

Men have been accustomed to think of Economics as the science of hard and fast rulings and

fiats of nature by which human needs arise from natural causes, that have to be met by replenishments from nature's reservoirs as it pleases nature to reveal or bestow them.

Now they are coming to a pass in the world's affairs when they are learning that *Economics is nothing but a given set of human relationships*, purely and simply.

ECONOMICS IS a trust of a sort reposed in those who are affluent, to see to it that those who are not affluent are benefited under the rules and laws of so-called civilization.

There is no procedure in the cosmos so beneficial to mankind as that which comes from man's relationship to man.

Nature herself is a chary goddess, not always beneficent, giving niggardly in some instances and heavily in others when the giving is not always needed in terms of human consumption.

Man, on the other hand, is constant in his taking and giving, when he finds himself in a world made up entirely of human relationships. He responds to divine fiat to be fruitful and multiply. He raises up families and states and nations to his own glory and power in the eyes of future generations.

All this he does constantly, that is, continually, without let-up or surcease. There is no power to circumscribe him, to say that this year he shall be lean in his human relationships and next year fat. He moves in endless cycles of endeavor, plants and harvests and plants again, *goes to school to God, as it were*, and offering Him attention, learns of the divine will as it manifests in nature and lets it serve him according to his enlightenment.

THIS PROCESS, the fecundity of the seasons, is one of outpouring into man's lap in the exact ratio that he learns of the divine will and applies its precepts to his earthly affairs.

We on these higher and more advanced levels of Thought and Observation wish that we could plant this definition across the heavens—

True Economics is the process of applying the divine will in human relationships to the extent and indication that the divine will displaying through natural processes, solves all problems in mortal affairs.

THERE ARE those who may tell you that this definition is maudlin, theologically orthodox, and unworthy of the true economics scholar.

Religion has permeated mankind's thinking so wrongly that the erudite scholar believes you are talking theological sentimentality to him when you make reference to a living God as part and parcel of daily activity.

We have no argument with those who want to keep the Deity out of commercial affairs except in cases involving the moral law. They are usually the sanctimonious, the hypocritical, or the austere in their treatings with each other. Warm human comradeships are rarely known among them.

We have no quarrel either with those who think of Economics as a by-product of a Machine Age, growing out of inter-relationships between capital and labor and phrased in terms of supply and demand.

We brush the whole herd of these academicians aside and say, *Economics is the process of treating with yourself for the good of your own soul and body, in terms of treating equitably with the other fellow, that he may turn about and treat you the same way.*

IN A WORD, it is Cause and Effect—some may say—in the industrial world.

But that is not altogether true because man does not live altogether in industry or in industrial relationships. There is economics of sex relationships as between man and woman, economics of teaching-instruction, economics of transportation of various ideas from brain to brain as in art and science.

The grand idea behind all Economics is to perform a service to humanity that compensation may follow to some degree and to some value.

This follows whether you are a farmer, planting potatoes in a field; a manufacturer, building ten thousand motor cars a day; a politician, electing a governor; or a sociologist, making yourself felt as a great world-force for righteousness.

MAKE NO mistake here.

There can be human relationships without socalled Economics, just as there can be economics without human relationships—as in the play of the elements in regard to earth: fire and water and cloud and sunbeam.

But where you get two or more people dependent on one another for something, you get Economics in its simplest and most virile form, that may be taken for a class distinction as against all other equations or classifications of ideas in the human cosmos.

NOW LOOKING at our subject with the attention it deserves, what are we trying to do in the present day and age on the earth-level?

We are trying to make man see the above in terms of equally simple import to both himself and his neighbor, so that men shall begin to take thought to one another's welfare in terms of expediencies peculiar to themselves.

Life is a display of Cause and Result in your three-dimensional world of mortality. This means that for every motive launched and sent on its way in the form of a human activity, *there is a corresponding impact ON society and a reaction favorable or unfavorable FROM society.*

In turn, this means that no man says or does anything good, bad, or indifferent, without getting some sort of repercussion from the body-politic.

It may be so trivial a thing as kicking his dog—in the case of an individual performing a simple act that provokes retaliation. The dog may still love the master who has kicked it, such being dog nature. But ultimately the wrong that he has done the dog will rebound upon himself, if not in a bite from the dog, then in a gradual coarsening of his whole personal nature that will affect his human relationships and cause him to be considered a most unpleasant and undesirable person by those with whom he greatly desires social or commercial dealings.



IT WAS said of the great Cecil Rhodes, the man who won immortality by developing South Africa, that he would never put his name to a contract until he had first carefully considered whether or not it would benefit the other signer to that contract as much as it benefited himself. By that very practice, Cecil Rhodes was Cecil Rhodes, one of the most colossal figures of his time. He was likewise an advance specimen of the true economist of Tomorrow. Meanwhile, a million lesser male persons call themselves Business Man by transacting their affairs on the principle: "What can we get away with, and how much will the tariff bear?" Then they wonder why times of vast depression occur periodically, bemoan the crime wave, and curse insolvency.

NO GREATER falsehood and hoax has ever been projected into the thinking of the race than that "Corporations have no souls." For corporations do have souls. They have souls that are the massed groupings of all the individual human souls directing its affairs. The corporation that displays no spirituality in its dealings with the public is a corporation directed by men who are spiritually barren. And God help the stockholder who has his savings invested in corporations directed by such men. In the long run the same lack of soul will become manifest in treatment of those who are owners of its shares.



WE ARE confronted here with a stupendous fact that is blurred in the minds of humanity because this Cause and Effect does not always occur in sufficiently close chronology of event to make one noticeable as springing from the other.

In the larger sense, however, the universe is so balanced that *nothing ever escapes it of compensatory value*, and in human relationships the theory is borne out almost to an axiom—

DO and YE SHALL BE DONE BY.

GO AS far as you like in any form of social activity—commercial, political, or purely sociological. Manufacture your metaphors, axioms and homilies until they fill shelves of volumes. Make all manner of speech to one another and try to appear profound.

No matter.

You must always come back to this simple liturgy: "Do and ye shall be done by!"

Your earthly Golden Rule has it, "Do as ye *would* be done by." Which is a negative way of expressing the same truth in that it admits the possibility of performing *without* receiving compensation in kind. But in the great cosmic balances, we tell you solemnly, you have no choice in the matter whatever.

You do, and are correspondingly done by!

It may not happen that you are done by in the same hour, day, or year, perhaps not in the same life cycle, but even as chickens come home to roost, so ultimately you are repaid in a harvest of your deeds according to the nature of the seed which you sow.

IT IS this colossal principle that lies at the root of all true economics.

Men have spent a penny and gained a pound because a demand existed for their goods when they had the goods and someone had money they thought worthy of exchange *for* the goods. This is bartering pure and simple, and in that sense economics is barter.

But the moment that a given quantity of goods is *not* wanted because the price put upon it is not worthy of the amount of the other man's sweat to procure it—expressed in terms of money—the goods stay unbought. That is, there is no market, and therefore men think, no economics.

What a childish interpretation and viewpoint on a colossal principle of divinity!

The other man may have wanted the goods. Had the price been moderate he would have acquired them to the seller's profit. Feeling the price exorbitant, however, he views the miscreant seller as a species of highwayman and either hates him openly—in which case he may try to butcher him to get his goods—or he goes to a **more moderate seller**, or he produces the goods himself by some other process.

In any case, social relationships have been disrupted between the two and there is an onus of hate surrounding the attempted transaction which sooner or later piles up into some form of open vindictiveness cropping out in mass action as international war.

NOW MAN Number One puts the price up "for all the tariff will bear," as he expresses it, and if Man Number Two wants his goods badly enough, there is a transaction. Business has always been conducted on this basis of "getting all that the tariff will bear."

But Man Number One has been extremely short-sighted in that he has forced the issue to a point where he has compelled the other man to do that business with him under a sort of duress, erroneously called "economic pressure." This only means that the moment the need of duress is removed, Man Number Two will carry his business elsewhere. Therefore Man Number One has ruined himself for future transactions unless the duress can be maintained.

Thousands of corporations are doing so-called "business" today under this sort of duress and think they are "getting away with it" to the financial embellishment of their stockholders. In a measure they *are* getting away with it—for the time being—and letting the devil take the hindmost in public relations as between corporations and the public generally.

What they are really doing is buying their fancied security at the price of a growing mass hatred that quickly flies at their throats or disembowels them as soon as the public has any legal redress, or can express its disapproval by trading in halfway measures for the service they render, or by going to competitors who offer it a squarer deal.

IT IS because such practises are not found out and shown up in a moment that men at the head of corporations fancy that they are good business men. At the same time they are growing gray hairs worrying over business conditions and wondering how long the social fabric will hold together, permitting them to continue their injurious pursuits.

Men or corporations who are serving humanity for the sake of pure service may be called philanthropists and perhaps sentimentalists. But do you take notice that they never pass sleepless nights worrying about business conditions, or what is going to happen to them if the money market goes wrong, or trade falls off, or the bugbear of interest eats into their profits.

JESUS CHRIST was the soundest business man of all time, in that He recognized and preached the divine law, "As ye sow, so also shall ye reap." In no other field of human activity does this axiom come to practical flower as in the world of modern business. The man or the corporation that is thinking of customers in terms of universal betterment of the race, rarely lacks for customers. Christ was the world's first real Economist. He knew that true Economics was first of all equitable human relationships and mutual human service. These being given first attention, all other problems of business gradually fold their tents and silently steal away.



Men who are doing business under a constant duress that grays the hair and hollows the face, are swimming upstream in human relationships, sleeping on their arms or in their armor, maintaining eternal vigilance from foes both without and within.

They may fancy that they are smart. In a measure they *are* smart, to succeed by their system of business at all. *But it is the smartness of a species of insanity*—a lethal sort of cunning that puts them in early graves or launches mass hatred at them in the form of labor strikes, various artifices on the part of workers to acquire control of their industries or the system of government under which they operate, and which ultimately takes its toll in loss of social prestige.

The world will little care or long remember what offices they have filled in it, *and their graves*

will only be marked by headstones that they have bought and paid for themselves.

How pitiful to write over a man's grave today the epitaph—

HE WAS AN EXCELLENT BUSINESS MAN

What a hollow ring has the tribute! And why? Because business being transacted as it is under our present system, such an epitaph symbolizes that the man was a good reckoner in terms of his own selfish advantage. And again, who cares?

LET US go back to our fundamentals in considering Economics therefore, and see Human Relationships stamped all over our coinage and admitted as a first law of supply and demand.

That which we have done *to* or *for* our fellows will, and can be, repaid. If we have been good leaders in economic pursuits we have adjudged the other fellow in terms of ourselves and said, "We have here a goodly quantity of goods—or services—which we think will enhance the welfare of the race. We wish everybody to be happy and useful who has any contact with us either in the manufacture, selling, or consumption of these chattels, and so we are putting ourselves in the shoes all the way along of these people thereby necessary to our industrial enterprise. We are asking nothing for any one of them to do that we would not do ourselves, and we would willingly exchange places with any person so engaged in our concerns and not feel aggrieved by finding that the substitution of identities was a fact."

THE MAN who can honestly say this and live it in his intercourse with his fellows, is that rarest of all human specimens, *the one hundred percent economist*. For he is doing his business in accordance with the dictates of a divine law that has said, "As ye sow so also shall ye reap!"

This is a great and grand thought to put before the mind of the American business man everywhere, whether he employs three men in his little corner tailor shop or three hundred thousand men in his mammoth motorcar industry.

It is a thought that is spiritual food for the starved human souls who are today growing gray hairs as executives and owners of industries—"Are we doing business in our concern on such a basis that I as an executive would feel myself willing to exchange places in equity with anyone at all concerned in the ramifications of my industry?"

Immediately that such a man commences to pry around and discovers that there are individuals whose economic plight he would *not* share—entirely aside from any given standard of living—*right there he puts his finger on the spot in his business that is graying his hair*. Right there the law of economics is running counter to his own practises and setting up a state of strain that will ultimately bring about his ruin unless he maintains eternal day and night vigilance.

THE NEW economics in the New Age of Business must step out audaciously and say to the business man, "*Conduct your business so that you do not have to buy and pay for your own tombstone!*"

"If you cannot do that, you are a leech of a sort on the body politic, a wastrel, and avenger of your own destiny. For only as you cement human relationships in terms of voluntary good will, equity, and mutual service, are you ever going to get anywhere that is worth the getting."

WE IN the higher phases of substance in Matter, looking down daily upon human conditions of life, seeing the mistakes that augur well for the future because they augur for change, say to you business men of the American nation—

"Stop thinking of God as a religious entity to be locked away during your week days as you lock away your ledgers over the Sabbath. Think of God as Divine Law *to be used for the furtherance of your business interests*—a mighty potentate who will pull you customers and act as your banker the instant that you alter your tactics and introduce the new economics into your daily affairs with men.

"Think of this well, you men in high places, in the American nation.

(To Be Continued)

I BEGIN *Mirror Writing* in a New York Hotel



IN MY last paper I told how confusing and irrelevant material began to appear in message-work that I had been doing in company with my trained-nurse friend. When the suggestion had been made, however, that I should return to New York—and the promise had been made that funds for the trip would be forthcoming on a certain afternoon, at a certain hour—I was increasingly nonplussed.

Here was I, confronting a man in my office at the indicated time, who of his own volition stated that he felt he should loan me a sum of money for some purpose that he could not define. And how much did I want?

"Five hundred dollars," I replied to him, somewhat experimentally, wondering how consciously he was aware that he was being used.

He leaned forward without a word, drew out his checkbook and wrote me his check. He did not even want a promissory note. At the door he said, "It's funny, Bill, but now that I've done that, I feel strangely relieved."

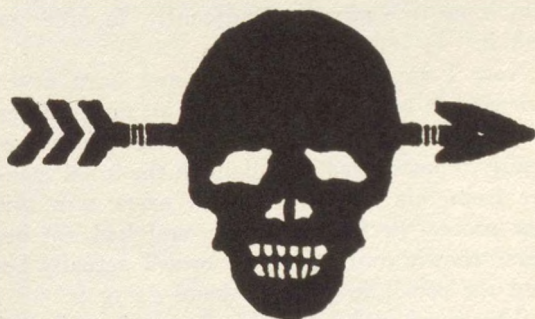
He closed the door and went out to the elevators. I glanced at his check.

It was made out for \$750.

I HAD received then, an apparently bonafide message, requesting my return to Manhattan. The day and hour had been accurate although instead of *entering* my office at 3:30 my man had been in it all the time.

I felt that I had to keep my part of the pact, and immediately arranged my affairs to go back

THE FIFTH Paper by the Editor on "Why I Believe the Dead Are Alive," describing the Strange Experience that Befell Him on Arriving in Manhattan after Mischief had entered his Message Work in California.



to New York and halt a suicide.

I took the Sante Fe east, the following afternoon.

IT WAS now the first of November.

Reaching Grand Central station after an uneventful five-day journey across America, I went through the concourse and secured a room at the Commodore Hotel. At once I phoned the woman friend with whom I had done my

first automatic writing, telling her of strange developments on the Coast and asking that she come over and have lunch with me.

I recall that I had enjoyed a bath while awaiting the luncheon hour, and was crossing my room in a state of undress, when I suddenly stopped short in the middle of the floor.

I was being addressed by someone invisible!

It was not exactly a voice that other persons present might have heard. It had a queer muffled quality, as though it were being spoken inside my head.

"Put a pencil in your *left* hand," it ordered, "and sit down at a table with paper before you and the tip of the pencil on the paper."

THIS WAS not only weird, it was something of a bother. I had a luncheon engagement to keep. I was somewhat distressed by the prophesied nature of my trip to New York—that I was wanted in Manhattan to restrain a close friend from committing suicide. Nevertheless, still in *deshabille*, I did as I was asked. I got out a pencil and poised it on a sheet of hotel stationery.

The pencil commenced to write, practically of its own volition, from right to left, and kept on until the script had filled the sheet. I had to hold it up to a mirror subsequently, in order to read it.

Now I am not left handed and have never written left handed. Moreover, all my writings in conjunction with the two women friends previously reported had been done in the usual manner from left to right. I had never seen this new process performed before, and had not believed that it could be done until I actually beheld the pencil in my own hand doing it.

This is what the strangely inverted script had written—

You are to become a Mentor in a world of bleak science that is slowly undermining faith in things spiritual, and you will be the means of stopping much of the faithlessness of the present generation by your advice and teaching.

THIS SORT of thing coming in the middle of a busy New York morning was interesting, perhaps, but decidedly annoying. Annoying in that it was inappropriate. Nevertheless,

sensing that this was not all of the communication that was intended, I came back from the mirror where I had deciphered the above, took a clean sheet of paper and saw the following written—

You are to help men and women get a clearer and closer understanding of their places in the



divine scheme of things, and help them to an understanding of eternal truths. You are thus favored because you have opened your heart to beauty and to truth.

Twelve o'clock came and I was still filling pages with the writing that I continually had to cross the room to the mirror in order to read. By the time I halted it, I had barely time to get myself dressed for my luncheon. But I carried some of the sheets downstairs to show to my friend when she arrived. She took her small mirror from her purse, as we sat across from one another at the luncheon table, and used it to decipher the penmanship.

"This is the clearest mirror writing I've ever seen!" she exclaimed. "I want you to loan it to me and let me take it down to the Society for Psychical Research as an exhibit."

I DEMURRED at this. I didn't want myself researched. But that night, alone in my room after the events of the afternoon I am presently to chronicle, I gave the whole evening over to the strange backhand script. And I began to learn matters about myself that by no

stretch of the human imagination could ever be the vaporings of my own subconscious mind.

These matters were of a nature so private and peculiar to me alone that I could easily discern why they might have been withheld until that time and not "sent across" to me until they could be given without any second person present to learn of them.

With the luncheon out of the way, however, I had the afternoon's ordeal ahead of me, of searching for the person who was about to end his life—according to the warning I had received in California.

THIS PERSON lived in uptown New York. I took the subway to his street, for my previous instruction had declared that I would be led to find him at home. I went to his apartment hotel and asked the girl at the switchboard to send up my name.

I might have said in my previous paper that the original warning about this person's imminent deed had implied that he would murder himself by illuminating gas because of a "jam" he was "in" with a person of the opposite sex. When the girl at the switchboard rang and rang without getting any answer, I became alarmed. Had I really arrived too late? I was on the point of asking that the apartment door be forced when the elevator operator came down from above-stairs and declared—

"The party you're trying to get has gone out to the movies and won't be back until seven o'clock. I brought 'im down about ten minutes ago and he left a message for.....because he was expecting a call."

This expected call, however, had nothing to do with myself.

I DID A whimsical thing to see if it would "work."

I went out to the corner newsstand and bought a newspaper. Its margins afforded me space for writing a message. I went into an alcove of a nearby building out of the wind, took a pencil from my pocket and poised the tip on a margin of the newspaper as I stood there out of sight of pedestrians. I asked, what was the status of the affair, and what was I to do next?

Even on a public street, with the roar of New York traffic about me, the pencil wrote without slip or falter—

He will not take his life today, but if you want to intercept and meet him, go back down to Grand Central Terminal, Gate 28, and you will find him there, waiting to meet a friend on an incoming train.

"Then he hasn't gone to the movies?" I asked.

The pencil wrote, "No!"

I WENT BACK downtown, again intrigued to see how far these instructions would carry with accuracy. I could not believe that I had been furnished with funds and brought way across the continent to repeat such a performance as I had undergone with the missing check purported to have been mailed me earlier from New York. I was proceeding now in a studious mood, or a researcher's mood. I knew that strange forces were operating and engineering all this phenomena and I determined to probe to the bottom of their activities. Somewhere in it must be something that was constructive.

Arriving in front of Grand Central Terminal I felt such a twitching and pulling and jabbing in my supersensitive left arm, that I turned into the terminal and went to the designated gate.

The gate was unlighted. The bulletin of incoming trains was blank. There were no people, known or unknown to me, lingering in its vicinity.

Demanding an accounting, I drew back out of sight, as I had on the street uptown, and gave the entities motivating all this "monkey business" another chance to explain themselves.

"We made a mistake about the gate," came the mirror-writing answer. "Go over toward the cigar stand and you will see them standing there."

I went.

"YOU'VE got the wrong cigar stand," was the next explanation—or alibi—that came over the pencil.

I tried once more to follow directions. Nothing came of it.

I went back to my hotel, called the person up-

town whom I had crossed the country to meet, and in due time got connection with him.

"Are you all right?" I asked.

"Of course I'm all right," came his hearty response.

"What about So-and-So?" I asked, mentioning the name of the person because of whom he was to have taken his life.

"I haven't seen that party for a year and a half," came his assurance.

The next day I met the would-be suicide personally, talked at length with him, found that he had no more idea of taking his life than I had of taking mine.

Mischief and hoax, all of it!

And I had taken a 3,000 mile trip across America, obligating myself for a \$750 loan, to do it.

CLOSETING myself in my hotel room that night, I proceeded to let the mirror-writing go where it would. I wanted to see what would come over, in the hope of gaining some clue as to the possible identity of the one being responsible for it.

For two or three hours I filled sheet after sheet with mirror-script, pausing at the end of each page to transcribe it in regular penmanship on a side pad of paper. And instead of any definite directions about my practical affairs, instead of alibis and explanations of the antics of the afternoon, the Script wrote in clear, forceful, positive handwriting a little more profound exposition of cosmic doctrine than I had received hitherto, either in New York or Altadena. I almost forgot the mischief of the week and day in following these intriguing solutions and interpretations of great Behind-Life riddles and processes, as they came over line after line.

Of course, as the same method had been responsible for writing me mischievous directions, I had no license to assume that these solutions and interpretations were any more authentic or responsible or correct, than the worldly directions had been. But this thing happened—

Between ten and eleven o'clock, when I was becoming slightly exhausted mentally and physically with the application to the writing, the pencil began behaving strangely. The writing

grew weak, wavering, and uncertain. There were scrawls and lapses in the discourse.

Then it picked up again as before.

But now the tone and motif of the writing had altered. What was coming over to me was a lengthy dissertation on the intimate private characters of some of my dearest and closest acquaintances.

FOR AN hour and a half I sat writing, or recording, the most elaborate and "juiciest" bits of scandal and slander about these friends, that could be imagined. Intimate details of their private lives were laid bare to me. I was warned that this person was a private pervert, and that person was a rogue.

These details, rich in gossip and malign implications, reached a point where I halted the taking of them in disgust. Some of them were so cleverly intertwined with acts and behavior of the persons involved which I already knew about, but which on the surface of them seemed harmless enough, that the whole communication was as disgusting as it was diabolical.

I had no one to advise me what to do, what "forces" I was toying with, what parts of the communication I could believe—if any whatever—and what not. I fought a stiff battle with myself that night, whether or not I would continue to lend myself to this sort of perversion and irresponsible nonsense.

The next day, I recall, was Sunday. Sleeping until noontime, I arose and called the woman with whom I had done my first writing. She was one of those who had been most generously belabored in the previous evening's material.

"I've received a lot of communication," I explained over the phone, "that I want your counsel on. May I come up this afternoon and show it to you? Perhaps you can give me a cue as to whether I should continue or stop it altogether."

She generously assented and at two o'clock I was again in her apartment. She read the "messages." . . .

"Do you know anything about the activities of people on the astral planes?" she demanded.

She got pencils and pads and I seated myself beside her on the divan as I had done in the first instance.

Explanation came swiftly. . . .

(To Be Continued)

THOSE *in the After-Life* *have Changed Ideas* *on Earthly Marriage*

The Following Paper is printed as it was Psychically Received, except that Simple Words have been substituted insofar as possible, for Ponderous Terms and Phrasings . . .



MARRIAGE as viewed by those on the higher vantage-points of Time and Space is reported as containing a number of features that are base in themselves and yet hold value to the mortal species to whom they apply.

Marriage has been described as a state of strain between two persons of opposite sex, entered into for the purpose of giving birth to, and rearing, offspring while at the same time serving one another with worldly companionship.

From the standpoint of those who have graduated into the higher planes of life, this is a wholly false view of marriage.

Marriage has nothing to do with the birth of young, since it is an office and a ritual wholly outside the process.

THAT IS to say, marriage is no more a feature of procreation than the fiats of a



monarch are a feature of his habits as a gourmand. He may issue the fiats to supply his hunger, but he could still have the hunger and

WHEN WE understand the true significance of Marriage on earth, we confront no confusions in understanding what was meant in original Scripture that "in heaven there is neither marriage nor giving in marriage." We also understand Christ's reply to the Pharisee who questioned Him about the status of a patriarch's numerous wives in the Resurrection.



doubtless find food if he never issued a fiat throughout his reign.

The point at issue is, that Marriage is an entirely false creation of *intellect* that has nothing to do with nature or the natural processes that bring young into life. As such, it is baneful because of the false issues it raises.

People get an entirely wrong idea of its purposes and offices, charging it up to God and morals when things go wrong with it in day to day practice.

NOW just what is Marriage? Not to be trite, Marriage is really a union of the sexes *for a limited time in their lives*, having as its object the legal joining of their bodies and properties for the purpose of presenting a united front to society. A united front, that is, in the matter of responsibility for what they do while in one another's company.

To this definition, another should be added.

It is a "state of criticism" indulged in by a man and woman during the time that their children are growing to maturity, and thereafter as long as habit holds them together. Which does not mean that children are necessary to the marriage state. Nevertheless, the "state of criticism" is its electric basis.

We are going back for a time and discuss matrimony, so to speak, as a heavenly proposition.

For those who have graduated from the mortal sheath, have acquired some vital and altered ideas about it.

MAKE NO mistake about it, marriage was originally founded among mankind as the polite outgrowth of slavery.

A woman who marries a man today is but carrying out an ancient custom of being sold into slavery to him. This is so, no matter what form the marriage ceremony takes at the present time.

The custom is one of offering body and spirit to another's well-being of purse or physical appetite. Marriage may not always turn out that way in actual practice but that was its intent as it gradually grew out of the coarser possession of a woman for what she meant in a man's sex life.

People who view Marriage as a "holy" institution are woefully ignorant and pathetically mischievous without meaning to be so. Marriage is not, and never has been, a "holy" institution, because holiness in itself is a false reaction built upon ignorance or wrong ideas of the nature of the thing adored.

Marriage can never be holy in the first place because it has nothing to do with God. God—or Holy Spirit, either one—could never sanction a ceremony that puts either of the parties in polite bondage to the other. There is only one matrimony to God that seems to be certain—

That is the sex union arrived at by a man and woman of their own free will and happiness, for the purpose of symbolizing by their physical intimacy their regard for one another spiritually.

WHEN THIS occurs, if they be normal men and women, God may be said to add his blessing in the form of conception, and another human being makes his appearance on the earthly stage.

All the way between this lawful union, that is too often unlawful in the eyes of prudish men, and the state of matrimony sanctioned as such in the eyes of the world, there is every shade and degree of regard and disregard, happiness and unhappiness, hatred and adoration.

All to what end?

That the institution of Marriage itself may be maintained because the race has somehow imposed upon itself the fixed idea that matrimony is the process of standing up before a dignitary and agreeing to abide by one another regardless of consequences until the end of earthly life.

WHEN YOU get over here, *where you can see the true processes of Life at work in their entirety*, you realize that this idea is an outrage because it libels the Creator's intelligence.

Even an ordinary mortal, possessed of the wits that result from the five senses, sees that the average man and woman can no more agree to such a promise with any expectation of living it to the letter, than it is possible for Holy Spirit to take delight in self-torture.

There has never been, and there is not now, any command to such matrimony anywhere in the annals of Divine Stipulation or celestial edict!

MAN IS a free moral animal, so to speak. He has his destiny in his own hands. He can make or break himself throughout all eternity. But he can never achieve independence of spiritual character by assuming to utter as God's pronouncement something that he himself has manufactured for the pursuit and maintenance of habitual selfishness.

Men of olden times—that is, of the so-called prehistoric era—got their wives by force or purchase. A woman was *property*, without the slightest reserve. There was a reason for this that has never been fully noted for what it is. It goes deeper than the mere fact that woman as mother is bodily helpless during the bearing of her children and is therefore helpless to express her own individuality as opposed to her husband's.

There was a time on humanity's pages when woman was considered the legitimate loot and prize of war. That is, she was a slave above the masculine captive because she could be mated with almost any male and produce offspring that in turn would be slaves. *Thus in course of time the first captor or owner could rear unto himself a horde of slaves whose manual labors would swell his worldly goods and affluence.*

IT IS not spiritual matrimony that is disintegrating in our present age of increasing divorces, but false ideas about true marriage imposed upon women from ancient times to their suppression of real spiritual growth. Now the time is at hand for woman to assume her true state as man's spiritual as well as physical mate, and present-day divorce is merely the change in process.



This matter of slave breeding at a time when all society was organized on a Master and Slave basis, gave woman her original status as a slave or chattel.

NOW IT happened constantly that among the female captives so taken in war, there would be one of special beauty, grace, and spiritual charm who the master would reserve for his private indulgences. He really wanted to see what could be birthed from the union of his own mastership in egotism, bigotry, and mental and bodily prowess with the spiritual charm and physical grace of the enticing captive who fell into his power. He would take this slave into his household and produce such offspring—or rather, in course of time such offspring would result.

The union of these factors would bring about the results first anticipated and a race division called a Family would soon make itself apparent to those among whom the master or monarch moved.

This combination—or human strain different from all others because of the factors thus combined—would in time grow to power, take unto itself social and political distinction and form a definite anthropological division in the species that became a clan, a tribe, and in a manner of speaking, a nation.

Instances are of record where literal nations, so understood at least in the terms of the ancient world, arose to power from no other beginnings than the attraction held for some beautiful slave girl taken in war, by some doughty conqueror who looked upon her, saw that she was fair, and desired her for the gratification of his own bestial habits.

The race is squeamish about admitting such beginnings. It likes to think pleasant moral conduct for its ancestors. But even down into recent times we have the spectacle of now reigning houses started upon such prince and goose-girl attractions.

NOW WHAT truly is going on? Certainly God in those ancient days was just as observing, as much given to approval or criticism of human conduct as He is today. *He had no part in the performance of such "marriages" and took no part in them.* It was purely a matter and function for the spiritual souls involved—the captor and the captive—to work out their earthly destinies together on such a social basis.

Certainly too, those unions produced as fine a flower resulting in mighty deeds, as any ceremonial custom said to have the approval of the Almighty today.

But over the course of the centuries, mankind became less brutal. The earth's real estate was subdivided, wars were more and more curtailed, conquerors were less brutal in their lootings, and the general trend of social opinion made such rapine less and less popular.

Something had to be done about it.

A man could not lead his soldiers over into the next country and snatch all its womenfolk. So it grew into a custom for women to become procurable out of the families of other strains *within* the family of the conqueror, so to speak.

This again could not be done in all instances by the employment of force. Thus to satisfy all the persons involved, especially the girl's relatives, the system of barter was started—so much gold, so many skins, so many cattle or draught animals, for permanent possession of the girl's person for motherhood.

It is this system of barter that has persisted

down into the present and that is now disintegrating and passing away as a social custom to the great consternation of those who have habits of racial thoughts so deeply ingrained that they imagine that civilization itself means only the sum of past events and social usages.

THE HUMAN family is the outgrowth of war, the child of rapine, the creation of lust, shocking as it seems to those parlor sociologists who want to give everything a veneer of respectability by linking it up with the Godhead.

It is a most peculiar feature of western culture that this sort of whitewashing is current. The westerner, as opposed to eastern peoples, worships God by lip service as apart from personal performance. He is irritated in a fashion, at personal performance, feeling it to be beneath his dignity. Imagine everyone in Times Square at high noon dropping down upon his knees to say his prayers, like the Arab.

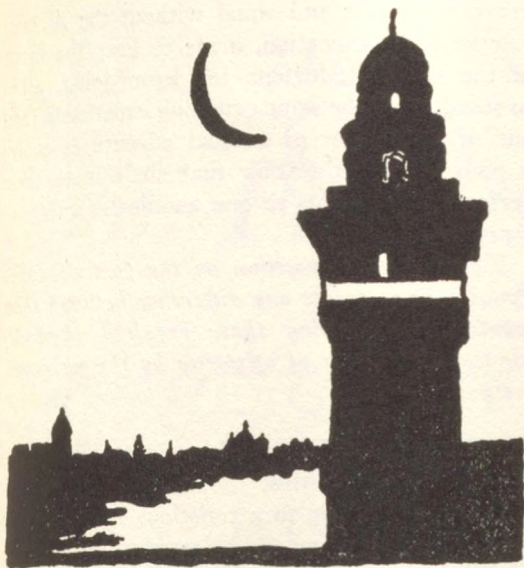
Being an advanced type over the easterner in literal fact, he gives the Godhead spiritual obeisance in terms of would-be intellectual performance. Whereas the easterner, being in essence childlike in his ideas, renders various types of physical homage that in time become ceremonies.

NOW THE easterner frequently—in fact all too frequently—carries this physical homage to a point far higher in spirituality than the westerner reaches without it.

The westerner says, "I am as good as God is!" He may not say it in such brutal terms, or with such terse and crass expression, but he unwittingly arrives at that state of self-awareness where he truly perceives that God is Spirit. He is to be worshipped *in* spirit, *by* spirit, *through* spiritual behavior. Therefore he seeks to link up his spiritual affinity in his thinking and doing.

Marriage, because it was the cornerstone of all daily contacts, was the first social experiment to come under the lip-spiritualizing of this process. But how was it done in practice?

The slavehood of the ancient woman was given its coating of respectability by making her *not so much a chattel as the symbol of a chattel*. To do this, it was necessary for the man to take the



role of the conquering lord and the woman to play the part of the willing slave.

But someone had to act as sponsor for this overhauled idea, not to mention as presiding dignitary, over its later results as the symbol worked out in actual practice. Someone, in other words, had to give approval to this change, making it rigorous of effect on the parties involved when the force represented by the physical arm of the ancient conqueror was no longer able to hold the female in thralldom.

Someone had to stand watch and guard over the thralldom of the woman slave and see that she performed according to the ancient dictates of the serf-state in her bodily offices. Certainly as soon as the woman made the discovery that physical force was no longer a factor, or social usage was no longer a power, to keep her in serfdom, she would otherwise exert her own individuality and tell the whole masculine sex to go about its business and produce its own line of glorified offspring, *if it could*.

Thus audacious man invited God down into the picture and early impressed on the formative minds of its girl children the Slave Idea—sanctioned, approved, and emphasized by the Unseen Force Master that the race was pleased to term the Almighty.

UNTOLD GENERATIONS of women “caught at birth,” so to speak, and thus

educated, imbibed with their mothers’ milk a gradual sense of inferiority to man. Of course man encouraged this, as it flattered his ego and broadened his sphere of license. Woman conceived and bore children after this manner down into present times.

Now that the institution of “holy” matrimony is falling apart, as it should fall apart for the health of the New Race physically and mentally, the purblind, old-fashioned “thinkers” on the problem are arising in polite horror and pointing out the natural wickedness of the race at presuming to depart from divine command and celestial stipulation.

GOD NEVER intended men and women to live in serfdom toward one another, one second longer than the dictates of social conscience permitted. Serfdom of any sort is an abomination to freely developing spirit. Or rather, impatience with serfdom is evidence within itself that the spirit had evolved to a point where such limit on individuality and character-growth is no longer of profit.

Matrimony today is becoming a farce. And that is one of the most patent and significant signs that entirely new thought concepts and social manners and customs are presaging the introduction of the New Race on the human stage.

But what is to take the place of matrimony in the form that we have always known?

Certainly not promiscuous polygamy, for that would be grievously injurious to the sex purity of the race from the health standpoint of the offspring. In addition, Free Love cannot be tolerated because of the false evaluations of personal responsibility that in time would disintegrate all society.

On the other hand, matrimony as a polite form of serfdom sanctioned by the Almighty is a farce that has had its run. Somewhere between these two lies a status of sex relationship that is not a compromise between them *so much as an artifice for getting the true significance of the sex relation into the mass thinking of the race.*

Put it in this way—

Men and women are creatures of passion insofar as both of them are constantly trying to ex-

NOWHERE in Christ's teaching do we find any instance where He tried to scare the human race into goodness, by dwelling on any terrors of the Wrath to Come. He said in substance: "God is, the Universe is, Man, is. Stop wrangling over these and merely be a good neighbor."

press themselves as individuals. When they cannot do this sufficiently in the arts, the sciences, or the various vocations to which they find themselves attached, they seek to do it in blind gropings of procreation with one another.

This state of affairs is holy only insofar as it is adequate!

The pity of it is, however, that lust as blind passion never is adequate. There is no real gratification of self-expression after the momentary relationship preceding conception. Instead there is lethargy and a type of disgust, a long period of travail on the mother's part and disgruntled responsibility on the father's.

THIS STATE of affairs has gone on for ages until physical passion has well-nigh become the basis for Matrimony. Women are still "given" in marriage by their male relatives to the procurer of their affections. Whereupon they enter into a privacy of office as special concubines to those who have procured them. Children come—good, bad, or indifferent as to quality of physique, mind, and spirit—and over this miasma of human concubinage is smeared the "approval" of the over-lord God-concept.

What a travesty on human intellect and spiritual awareness of the character of divinity!

MEN AND women are made essentially of the same cosmic stuff. They are not creatures apart from one another, with special privileges and prerogatives over each other, special flats applicable to one and not the other, special practices endowed to the one to the other's discomfiture and limit of self-expression. They

are created free and equal without the slightest reserve or qualification, made to bear the brunt of the same life-forfeits for wrongdoing, asked to stand up to the same gruelling experiences, and out of the welter of mutual adventures evolve a plan of self-education that shall leave them perfect complements to one another as halves of a perfect soul.

There is no disposition on the part of divine Providence to create any difference between them whatsoever excepting those required physically for the production of offspring by the embryonic method.

HUMAN LIFE on this planet has got to understand this.

It is now coming to a conscious realization of the truth of it by what it pleases to recognize—or at least assume—is social disintegration of the old-fashioned "family idea." . . .

Men and women are not tools or creatures of physical lust. They are made free and equal, of the same divine essence, the same etheric stuff, in the same quantities and proportions.

The only true differences are in exhibitions of temperaments.

And it is from this angle that we who have lived through worldly errors and gained to higher vantage-points of social observation, would define true marriage and usher in a wholly new idea of matrimony for those immortal spirits who now find themselves in flesh.

(This is the first of a series of papers on social relationships in the New Age, wholly received psychically as printed. The second: WHAT IS SEX? explaining why some souls are born men and others women, will appear in an early issue.—EDITOR)



YOU were Given a Mind for Fearless Thinking!

THE GREAT Easter Message of the Present is the Command to Use It in Gaining a Nobler Grasp of God, the Universe, and Life That You May Gain a Nobler Concept of True Religion.



WE ARE reminded again and again in the Scriptures that pure and undefiled Religion before God and man is to visit the widow and the fatherless in their affliction and keep one's self unspotted from the world.

Unfortunately, while there are thousands perfectly willing to console widows, especially if they are young and pretty widows, there are not so many people concerned about the world's orphans. Likewise, those who talk persistently about keeping themselves unspotted from the world, lack the slightest conception of what sort of world is meant.

THE ASSUMPTION is, according to theology, that the world of everyday living



meant in the admonition, is somehow a world of tar and stench, and that contact with it means tarnish and bad odor for the individual who has those relations.

The world is looked upon as a place of defilement spiritually, made so by the very nature of its physical and material composition. Yet in the next breath the truth is spoken: This is God's world, made of His body, and nothing exists in it that is not created and approved by Him.

We get a wrong idea of the world because we start off with a wrong idea of Divinity, and then split hairs on the question of how to keep ourselves unspotted from a world of godly composition, divinely approved, by making the qualification of Byron's to the effect that it is indeed

God's world, "where all save the Spirit of Man is Divine."

WITHOUT engaging in any religious argument here, the idea seems to be that we should keep ourselves unspotted "from the spirit of man," that being the only thing in the world that is not divinely constituted and directed.

On the other hand, we have the assertion of Christ Himself that all things are righteous and true and pure, and "undefiled religion" lies in loving the Lord God with all one's heart and one's neighbor as oneself.

In all of our interpretations there is a childish recourse to a consideration of Religion as something that one should *do* instead of what one should *be*.

The race has accepted for thousands of years that the Deity loves veneration, wheedling, various forms of sacrifice and sacrificial rites. All man has to do to propitiate God, is to rise up early in the morning, say his prayers, do his day's work, say his prayers again and then retire at night. Once a week he must attend so-called Divine Service listening to a lecture for forty minutes on sacred subjects with public prayer, or Communion Service or mass, and if he is faithful in the performance of such ritual, God is elated and stands ready to pour Divine favors upon the heads of those thus industrious in the performance of rites.

IT IS a childish and somewhat backward attitude left over from an age of mythology when the gods took the aspect of mere supermen with all the weaknesses of average human people. Rendering gifts unto them meant the receiving of gifts in return, and whole pages of world history are full of instances where popular deities have been pulled down and overthrown when they did not give gift for gift with their worshippers.

It is a sad commentary on the childishness and semi-barbarism of the human race at the present time, that this medieval conception still maintains. God is a creature of superendowments, appeased by flattery, easily angered but plenteous in mercy, all acknowledging Him to be little more than a Divine Man because of His

superior position as dictator over the lives and fortunes of individuals.

Certain sects and cults are so ignorant in their attitudes and beliefs that they would burn at the stake for blasphemy—if they could—all other members of the human race who dare to maintain that God is not a human creation at all or the Being as described in the Scriptures, a person of form, superior knowledge, and astuteness of psychology far removed above the mortal.



THIS is not the place to discuss whether they are right or wrong. Too much argument, fighting, and bloodshed has already besmirched the pages of history—futilely—in the attempt to prove or disprove what God *is* or *isn't*. We are not necessarily a nation of atheists because we are not puritanic in our ideals and practises. As a matter of fact there is no such thing as an atheist, that is, a sane atheist. There are only dissenters from commonly accepted views of orthodoxy. The question is as absurd in its real evaluation to the problems of life and spirit, as how many angels might dance on the head of a pin. Behind this universe there is a Great Motivation. We know it to be a universe of cause and effect with a commencement of functioning sometime, somewhere.

The true God is the Unknown God, or the God that is so far removed from man's little mor-

tal concepts and notions, that He is not portrayable to ourselves in picture images of form and shape and cubic measurement.

THE WHOLE question goes by the board when we come to consider what the true place should be that religion holds in our lives.

We are past the days when the man who no longer attends Divine Service on Sundays is classed as a lost soul. We are past the days when the man who merely does good to his neighbor occasionally is necessarily "saved" in all other aspects—if he is also a wife-beater, a tax-dodger, and a social slacker.

Humanity is groping blindly toward concepts of the true God that are really the sum total of the idealisms of all peoples and persons.

Humanity is groping still more blindly to arrive at a vast social understanding of itself so that pure and undefiled religion and pure and undefiled living may be synonymous.

In other words average daily life and its practises and precepts should be so constituted and organized that the spirit of divinity that is the essential idealism of all peoples, let alone of what type, permeates the body politic, requires no obeisances to the whims of any Divine potentate, and enables man to make his rites unto God by living God in his spirit, year after year in his social institutions.

PEOPLE are disposed to think of God—especially in this western world—as being particularly interested in private morals, private practises, and public performances. The eastern world, encompassing twice the number of souls, is astonished at any such association of ideas. God as the ruler of the universe, has no part or parcel with the puritanical notions of the Nordic. For this reason mainly, the Nordic considers the Eastern "heathen" and "unhallowed." The Mosaic law more than all else was originally responsible for this mixing of public and private manners with Deity reactions to human behavior.

In an ignorant and uncultured state of society when priests and potentates cannot hold their peoples in check in their private practises by force of arms it is an old, old trick to launch the preachment that God disapproves, thus setting

every man's conscience as a sentinel in every man's house and heart.

As people grow more and more mature, far-seeing, wise in cosmic fundamentals, and particularly when they listen to counsel coming out of other dimensions of time and space, necessarily "higher" than the mortal, they begin to grasp the first inklings of a profound truth—that God is an omnipotent personification of behaviorism so high above mortal notions that the only way the mortal can understand it at all, is to interpret it in terms of his private practises.

NOW coming down to our modern trend in religious thinking, people all unwittingly are beginning to realize that they are erring in certain basic principles of doctrine that have a vital bearing on their public and private conduct in no mean proportion.

The original doctrine was precipitated in terms of a long list of *Thou shalt not's*. It was presumed that there was ample justification for this dour list of *Don'ts*, else they never would have been given out. They did not see themselves as children, mentally incapable of grasping the reasons for the *Don'ts*. They accepted the *Don'ts* as unconditional fiats that were not to be argued, gainsaid or interpreted. To do so was blasphemy or at least irreverence. So from time to time priestly potentates began to add their own *Don'ts* to the list of so-called Divine *Don'ts*, and for a thousand years, civilization and spiritual evolution stagnated.



The world was locked in the grip of purblind ecclesiasticism and none were greater prisoners of it and victims to it than the ecclesiastics themselves. They had built an organization on the "Thou shalt not" system, so powerful that it summed up in the ultimate fiat, "Thou shalt not even dare to *think*, lest that be blasphemy also."

It was all so pitifully childish, inhibited, and circumscribed that only a daring man in the per-

son of Martin Luther, divinely sent and ordained, had the temerity to attempt to break this yoke of servitude in the west that was slowly crushing the spiritual equation out of human living.

WE HAVE reached a point today where we are ready for a second renaissance of divine interpretation of what is right and what is wrong—in other words, Divine Morals. The races of mankind are speeding toward it at a far swifter pace than the ecclesiastics dream. They cannot see the volcano that is brewing underneath them because they are too buried in their books and parchments of what other men thought in past cycles of lives and uttered as the true pronouncements of Deity.

It never occurs to them that a new Age of Miracles may be upon them, that Holy Spirit can function today as profoundly as 1900 years ago, that seers, prophets and divine interpreters may be abroad in this earth in the twentieth century with quite as much effectiveness as in the first, and that out of this welter of religious dissatisfaction, overturning of old moral standards, grasping for freak fads and isms, there is coming a new issue of Divine Pronouncements that will soon be in effect without their being actually aware of it.

The ecclesiastically-minded person of today thinks of the present generation as wicked and idolatrous, worshipping the Golden Calf of Money, making its mansions for the soul among the fleshpots of villainy. It never occurs to him that this is still God's world just as it has been from the beginning, that the Almighty is still in control directing and motivating it, and that the present influx of people into the churches may be a direct indication, not of the desire to return to the old methods of accepting what has supplied humanity in the past with spiritual consolation, so much as a frantic desire to gain something more satisfying.

WE ARE entering an age that is seeing the return of Christ literally, not in grand clouds of fire on the horizon, nor in benevolent institutions set up in men's hearts. We are seeing the return of Christ among us as a literal

personage in flesh, perhaps quite as unostentatiously as that night in Bethlehem 1900 years ago, but none the less omnipresent in a world that needs His literal direction sorely.

It is increasingly evident that when Christ does so manifest Himself, it will not be with the trumpetings of archangels or with phenomena that startles and terrifies. I do not think He will come with rebuking but with *leading*.

He is no more caustic about the behavior of the human race under cruel mundane conditions of living with their problems and temptations, than we saw Him to be in His talk with the woman taken in adultery. He is not coming as a man already living who is going to turn over his body to the new Messiah, *and he is not known as any man now living*.

This seems to be the consensus of opinion of all those who have talked with Him in His present status of ennoblement. He is making His appearance—as He has made it to many persons since Calvary—in His own materialized body, beautifully rehabilitated for earthly expression, and standing up under the severest strain of intellectual criticism that may be directed at His re-vitalized personality.

I am not one of those who think of the Messiah as a conquering God in a rumbling chariot. I think of Him as the scion of Infinite Wisdom with another mission to perform on this earth planet, setting in motion a new set of tremendous idealisms in the minds of men that may lead to a second Calvary indeed, insofar as great vested interests—the Sadducees of the present—will want Him put out of the way for the damage He does to their prestige and power.

HE IS not coming as any man now living, I say, and I know of instances where He has said this concretely and explicitly to His disciples of the present. They are waiting for Him to appear in a public demonstration, and when He comes it will be to alter the religious thinking of the world.

The trend of religious thinking today is backward, back to the tenets of St. Paul, back to the Mosaic law, back to so-called Fundamentalism. I said religious thinking, not popular thinking. Never were ecclesiastics so concerned with the



"faith of the fathers" as at present. But the "faith of the fathers" is being put to a test in the complications of modern society and found to be failing a race living under altered conditions from those when that faith was originally proclaimed.

People are joining our churches in vast numbers year on year, for a re-examination of the truths so to speak, while deep in their hearts believing little that is harangued at them from pulpits.

Never was there less thinking going on in Christian churches as churches than at the present time—that is constructive logical reasoning, fearless examination of all points of doctrine, eager assimilation of that which purports to be sound. The soundness cannot be found, for modern science is discovering a universe of which the Fathers who proclaimed the Faith never dared dream or even secretly imagine.

WE ARE into an age of the radio, the microscope, the ten million dollar telescope, and the cosmic ray, the age of Einstein and Milliken, and Eddington and all the great benefactors who come bringing us a new rebirth of spiritualized freedom. We cannot go back to what St. Paul thought when society was organized on the slave and concubine basis and the Roman legions were in command of the civilized world.

Let us pause here at the commencement of this revelatory age and remember that we are bound by no ecclesiastical circumscriptions and few "Thou shalt not's." We are invited by our present seers and prophets to meet the new Son of Man, to shed our spiritual inhibitions, and to consider what it means when no known law is capable of enforcing the dictates of the individual conscience.

WE WHO have outgrown the complexes and fixations of the old Fundamentalism, declare ourselves guilty of no blasphemies when we say that we believe the Holy Spirit to be too profound and omnipotent to be circumscribed by the limitations of man's thinking, too great and omnipotent to be gauged by man's interpretation of what it is and how it functions, too splendorous and shockingly beautiful to be the butt of inartistic thinking on the part of little minds who see in it a means to an end in forcing their sociological dictates upon the multitude.

THE MEN who today are doing the true religious thinking of the world are its artists and scientists, creators of beauty and creators of knowledge. *God Is, Man Is, the Universe Is.* We are wise only in an incomparable fraction of the attributes of all three, but we are learning, fast, fast. And we shall learn faster when the Prince of Peace comes to function again in a mortal way among us.

To say that God and the Universe alter from age to age is the only sort of blasphemy I can conceive, because it means that both must then necessarily follow the bell-sheep of man's thinking, and that is preposterous. Holy Spirit is no different today from what it was thirty millions of years ago, nor different from what it will be thirty million years hence. To say that any one man or set of men is endowed with a monopoly of God's thought or Holy Spirit's functioning or potentialities, is not so much blasphemous, fallacious or absurd as it is childishly bombastic.

I CAN recall in my boyhood many hours spent in despair when I thought of the universal destruction that perchance I might witness with my own eyes in the so-called Day of Judgment.

I can remember also in the course of my mental growth when I had an equally acute disruption of spiritual calm every time I meditated on death and the scene in the Divine Courtroom when I was to be the prisoner in the dock and be judged for my so-called sins.

Then of a night in California some three years ago, I experienced what to all intents and purposes was the ordeal of passing the portals of earthly life for a little time and discovering instead of despair and terror, a feeling of the most beautiful harmony, peace, contriteness, and approval at all I discovered to be existent in the next state after Life. I discovered that somebody had erred in surrounding the transition with gloom, funeralistic trappings, lamentations, woe, and terror.

BYOND the Ivory Door there is absolutely not one thing seemingly proclaimed so blatantly by those standing in the rostrums of ecclesiasticism. On the other hand neither did I discover golden streets, jasper fountains, gates of pearl and onyx, and creatures eternally playing on harps, growing asthmatic while they sang childish carols under the deification of so-called Holy Spirit.

I discovered a company of transcendent ladies and gentlemen moving in a sphere of beauty and poise, doing much the things we do on earth so-called—or this earthly plane—not at all exercised over what was to become of their souls or whether God was angry with them for having had more than one husband or wife during the earthly sojourn. I discovered people living, conversing, and creating in what might be called the realm of idealized thought, with the disappointments, errors, and heartbreaks of the earthly world eliminated because they understood the true essentials of life and something of its purposes and ultimate attainments.

TO SAY that this is all an idealist's dream, an atheist's pronunciamento, or a heretic's fanaticism, does not alter the truth of what other psychically endowed persons beside myself are learning and proclaiming, and what science itself is racing toward with a speed of white light.

We must alter our ideas of why we are on earth and what the next life cycle is like before we can proceed to a clear understanding of religion, the arts, the sciences, or any other factors making for a better human culture. When we have done so we will find no difficulty in abolishing many of the dead or rotted ideas and institutions that are today responsible for mass blindness and despair that makes the individual either bigoted or cynical in his notions about the earthly sojourn.

It is because I believe this thoroughly that I am trying to do my share toward preaching the truth about reincarnation and the continuity of existence as prelude and precursor of an altered state of society here among the nations of the world at the present time.

This altered state of society is coming. The Messiah is coming in person to direct its instigation and normal, healthy development. Light is pouring down onto this earth plane in stupendous quantities from every direction out of the infinite reaches of higher dimensions. It needs but the touch of a match to enlighten vast numbers of unsatisfied people, to bring on a holocaust of the old institutions and the old erroneous ideas that have held humankind in bondage over many centuries.

True religious thinking has never been done on this earth since the Savior's ascension, but when its renaissance sets it in force, it will probably meet with just as much obstruction, bigotry, antagonism, and facetiousness on the part of the ignorant, unlettered, and soul-strapped as it did in Galilee back over those same centuries.

Such are the unfortunate limitations of human nature which a new set of Christ Disciples are laboring to remove.



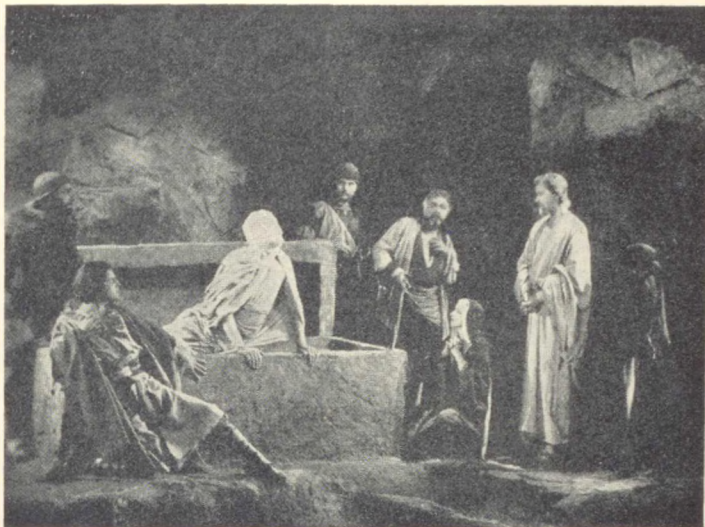
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